

# METHODIST REVIEW.

(BIMONTHLY.)

WILLIAM V. KELLEY, D.D., Editor.



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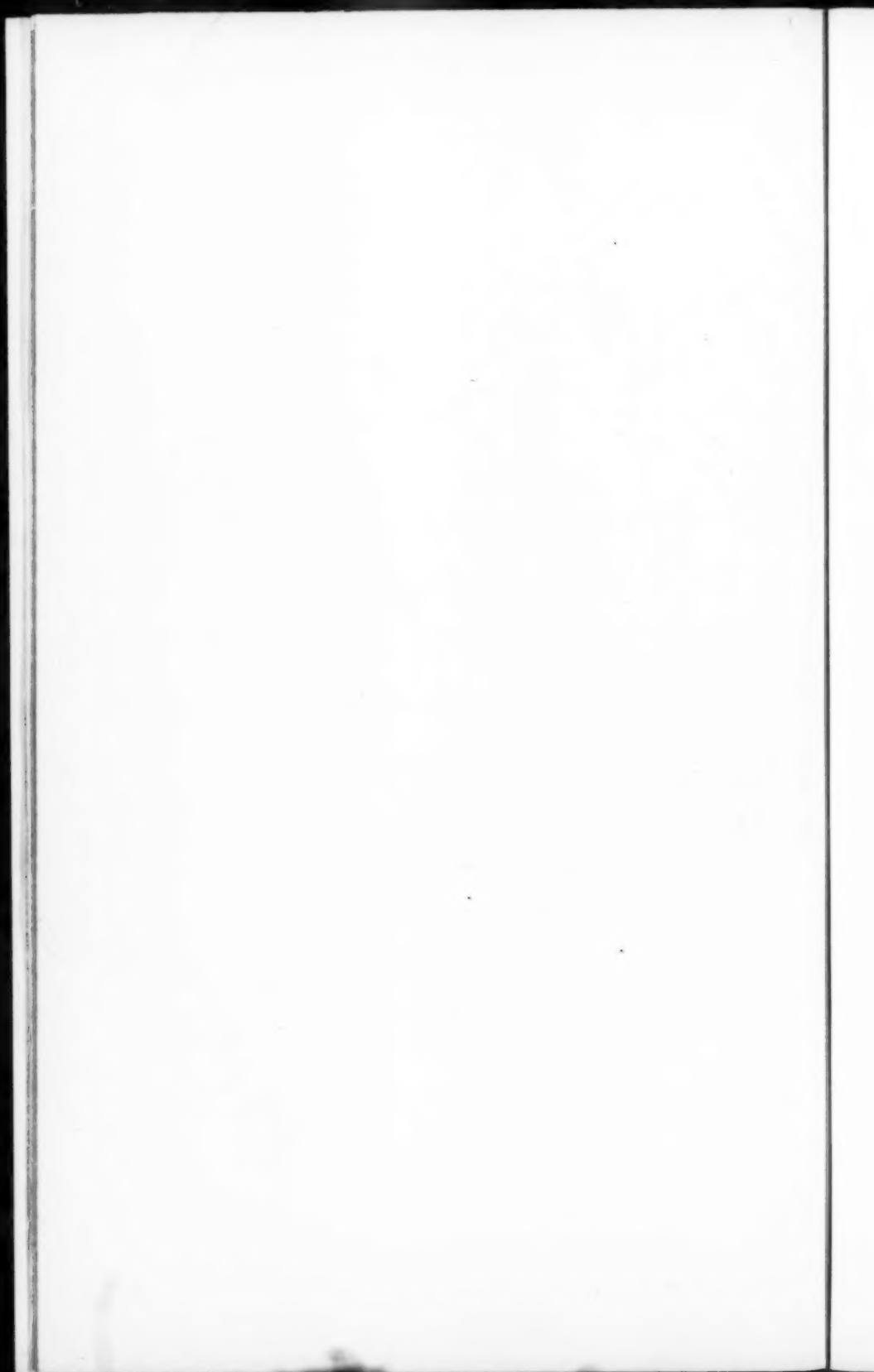






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# METHODIST REVIEW.

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JANUARY, 1899.

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## ART. I.—ABRAHAM LINCOLN AND TEMPERANCE.

THE war against the liquor traffic is not ended. There are many indications that it is about to be renewed with greater vigor than ever before. It will not end until the traffic is overthrown with all its evil influence upon individuals and the State. How soon this victory shall come no one can tell. Of one thing we may be sure, it will come through God's use of human instruments. The various religious organizations, and especially organizations of Christian young people, will be among these instruments, and many individual young men and women will have an important part to play.

There is peculiar appropriateness in Methodists, and especially Methodist young people, leading in the temperance movement; for, while there have been many eminent temperance reformers, John Wesley was the greatest, and he was the first prohibitionist. In January, 1773, Mr. Wesley, in a letter on the terrible suffering of the poor of England caused by the scarcity of provisions, wrote: "What remedy is there for this sore evil—many thousand poor people are starving? . . . How can the price of wheat and barley be reduced? By prohibiting forever, by making a full end of that bane of health, that destroyer of strength, of life, and of virtue—distilling." During Wesley's lifetime, and as a result chiefly of his efforts, there was a very great decrease in the consumption of liquor. After his death his followers, in England particularly, grew so indifferent to the evils of intemperance that even their ministers were accustomed to drink liquors. But there has been a marked change in the Wesleyan Church in England in recent

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years. Most of its ministers are now total abstainers, while in the United States the sentiment is such that no minister, not even a bishop, can use intoxicating liquors as a beverage and remain a minister in the Methodist Episcopal Church.

But, while we who are followers of John Wesley may be inspired to greater zeal for the overthrow of intemperance by his words and works, there are many upon whom no words of his or any other religious reformer would make the slightest impression. There is, however, one name which will always command the respect of every American, even of the saloon keeper and those politicians who fear the political power of the saloon keeper more than they fear the wrath of God—the name of Abraham Lincoln. This great leader was always, by word and act, a temperance man. He never used liquor in any form, and he frequently sought to persuade others not to use it. He often preached what he called a sermon to his boys. It was: "Don't drink, don't smoke, don't chew, don't swear, don't gamble, don't lie, don't cheat. Love your fellow-men and love God. Love truth, love virtue, and be happy." He frequently spoke to young men whom he saw were in danger from the use of liquor, and not a few, no doubt, owe their moral and perhaps spiritual salvation to his kindly words of warning. A certain well-known class leader in one of our prominent Western churches relates that after Mr. Lincoln's speech at Leavenworth, Kan., in the winter of 1859, Mr. Lincoln and friends—among whom was the narrator of the incident, then a young man—were invited to the home of Judge Delahay, where Mr. Lincoln was entertained. The refreshments included wine, of which nearly everyone except Mr. Lincoln partook. The witness adds:

The next day we escorted him back to the train, and to my dying day I shall never forget our parting. I was only twenty-two years old. Mr. Lincoln bade each one good-bye, and gave each a hearty grasp of the hand. He bade me good-bye last, and, as he took my hand in both of his and stood there towering above me, he looked down into my eyes with that sad, kindly look of his, and said, "My young friend, do not put an enemy in your mouth to steal away your brains."

Mr. Lincoln was a temperance man not from an impulse due to the enthusiasm aroused by some temperance orator.

His attitude was a conviction within. All the influences surrounding him in childhood and young manhood were of a character to induce him to drink. In later years, referring to the drinking customs of that period, he said :

When all such of us as have now reached the age of maturity first opened our eyes upon the stage of existence we found intoxicating liquors recognized by everybody, used by everybody, repudiated by nobody. It commonly entered into the first draught of the infant and the last draught of the dying man. From the sideboard of the parson down to the ragged pocket of the houseless loafer it was constantly found. Physicians prescribed it in this, that, and the other disease ; government provided it for soldiers and sailors ; and to have a rolling or raising, a husking or "hoe-down" anywhere about, without it, was positively insufferable. So, too, it was everywhere a respectable article of manufacture and of merchandise. The making of it was regarded as an honorable livelihood, and he who could make most was the most enterprising and respectable. Large and small manufactories of it were everywhere erected, in which all the earthly goods of their owners were invested. Wagons drew it from town to town, boats bore it from clime to clime, and the winds wafted it from nation to nation ; and merchants bought and sold it by wholesale and retail with precisely the same feelings on the part of the seller, buyer, and bystander as are felt at the selling and buying of plows, beef, bacon, or any other of the real necessities of life. Universal public opinion not only tolerated, but recognized and adopted, its use.

Whisky was as good as money, and when Mr. Lincoln's father decided to move from Kentucky to Indiana he accepted in payment for his Kentucky farm twenty dollars in money and ten barrels of whisky worth twenty-eight dollars a barrel. Perhaps it was in the ordering of Providence that the raft on which the goods of the Lincoln family were being transported to Indiana was wrecked by the rapid current of the Ohio River and all the whisky lost. Its presence in the wretched open-faced shack which was the home of the Lincolns during their first year in Indiana might have proved a temptation to which young Lincoln would have yielded, with disaster to his own character and with fateful results to the nation.

God's prophets have been men whose characters began to be molded in childhood. When he determined to deliver the children of Israel from slavery he took a young man who had spent the most of his life in the midst of royal pleasures and

sensual dissipations that destroyed rather than developed nobility of character. But Moses was not called to deliver Israel and to be the lawgiver of the world because he was "the son of Pharaoh's daughter," but because during the few years his own mother as a hired servant nursed him she taught him of God and his will, and so molded his character that the after years of royal pleasure and dissipation could not change it. Luther, Wesley, Shaftesbury, and hosts of other great and good men are illustrations of the same truth, that the foundation of the character that made them great was laid in childhood. And usually the instrument used was a godly mother. This was the case with Lincoln. His mother died when he was nine years old. Yet, after he had become President, he said of her, "All that I am, or hope to be, I owe to my angel mother—blessings on her memory." On Sundays Mrs. Lincoln would gather her children around her and read to them the wonderful stories in the Bible and pray with them. After he had become President Mr. Lincoln said: "I remember her prayers, and they have always followed me. They have clung to me all my life." The Bible stories not only interested him, but they molded his intellectual, as well as moral, character. He knew the Bible almost by heart, and his political speeches and State papers abound with its words and teachings. Two of his greatest speeches are thus particularly distinguished—that delivered at Springfield, Ill., June 16, 1858, accepting the Republican nomination for United States Senator, and known as the "House divided against itself" speech; and the second inaugural speech, delivered March 4, 1865, which the London *Spectator* declared to be "the noblest political document known to history."

No reader of the Bible ever imbibed its spirit or learned the lessons it taught more fully than did Lincoln. Its truths appealed to his reason, and especially to his experience. Its declarations as to the effects of strong drink were fully confirmed by the condition of those about him who used liquor. Before he had ever tasted liquor he resolved to always totally abstain from its use. This was a courageous decision to make in that day, much more so, indeed, than it would be to-day. He even refused to sell liquor in his store at New Salem, and

when his partner insisted, on the plea that its sale would draw custom, he retired from the business rather than consent. His unflinching practice of his temperance principles attracted attention, and when he was grown some of his associates determined to make him break his resolution. In order to get him to take at least one drink of liquor they declared that he could not lift a full barrel of whisky and take a drink out of the bung-hole. Lincoln accepted the challenge, lifted the barrel above his head, took a mouthful of the liquor, and set the barrel down on the ground. At once the shout was raised, "Well, Abe, you've taken a drink of whisky for once in your life and broken your pledge!" But the sentence was scarcely completed before he spit the liquor out of his mouth and quietly said, "And I have not done so now."

To do and say that which he believed to be right was so much the habit of Mr. Lincoln's life that he was not conscious of temptations which with many others would require great moral courage to resist, with perhaps weakness that would result in a fall. A more astute politician than Mr. Lincoln America has not produced, and a greater temptation never came to any mere politician than came to Mr. Lincoln the day after his nomination for the presidency by the Republican National Convention, which met in the "Wigwam" in Chicago, in 1860. It occurred in connection with the visit of the committee appointed by the convention to notify Mr. Lincoln of his nomination. A number of the citizens of Springfield, knowing Mr. Lincoln's total abstinence habits and believing that he would in all probability have no liquors in the house, called upon him and suggested that perhaps some members of the committee would be in need of some refreshment, wine or other liquors. "I haven't any in the house," said Mr. Lincoln. "We will furnish them," said the visitors. "Gentlemen," replied Mr. Lincoln, "I cannot allow you to do what I will not do myself." Some Democratic citizens, however, who felt that Springfield had been honored by the nomination, sent several baskets of wine to Mr. Lincoln's house, but he returned them, thanking the senders for their intended kindness. After the formal ceremonies connected with the business of the Committee of Notification had passed Mr. Lincoln

remarked that, as an appropriate conclusion to an interview so important and interesting he supposed good manners would require that he should furnish the committee something to drink; and opening a door he called out, "Mary! Mary!" A girl responded to the call, to whom Mr. Lincoln spoke in an undertone. In a few minutes the maid entered bearing a large tray containing several glass tumblers and a large pitcher and placed it upon the center table. Mr. Lincoln then arose and, gravely addressing the distinguished gentlemen, said, "Gentlemen, we must pledge our mutual healths in the most healthy beverage God has given to man. It is the only beverage I have ever used or allowed in my family, and I cannot conscientiously depart from it on the present occasion; it is pure Adam's ale from the spring." And, taking a tumbler, he touched it to his lips and pledged them his highest respects in a cup of cold water. A few months later he started on his journey to Washington to take his seat as President of the United States. In a number of cities his visit was honored with grand banquets, at which wine was served, but of which he never partook. On one occasion, being urged to drink a glass of wine, he replied, "For thirty years I have been a temperance man, and I am too old to change." It is declared that actions speak louder than words. The cause of temperance would possibly have been victorious had the action of all temperance men been as consistent and as persistent against the liquor traffic as their utterances have been. But when men's acts and words are in accord great is their power. Such were Abraham Lincoln's. He not only abstained from the use of intoxicating liquors, but he was bold in publicly advocating total abstinence.

The first composition Lincoln ever wrote, at least his first production to be published, was on the foolishness of liquor-drinking and the evils that come from the habit. He became very much interested in the Washingtonian movement which swept over the country in the early part of the century, and frequently addressed temperance meetings. On Washington's birthday, February 22, 1842, he delivered a memorable address before the Springfield Washingtonian Temperance Society, at the Second Presbyterian Church in Springfield, Ill. This



address should be repeatedly read in our churches, Epworth Leagues, Sunday schools, and all gatherings of Christian young people. It contains these sentences, which close with a remarkable prophecy of the overthrow of intemperance:

The demon of intemperance ever seems to have delighted in sucking the blood of genius and generosity. What one of us but can call to mind some relative more promising in youth than all his fellows who has fallen a sacrifice to his rapacity? He ever seems to have gone forth like the Egyptian angel of death, commissioned to slay, if not the first, the fairest born, of every family. Shall he now be arrested in his desolating career? In that arrest all can give aid that will, and who shall be excused that can and will not? Far around as human breath has ever blown he keeps our fathers, our brothers, our sons, and our friends prostrate in the chains of moral death. To all the living everywhere we cry: "Come, sound the moral trump, that these may rise and stand up an exceeding great army." "Come from the four winds, O breath, and breathe upon these slain, that they may live." If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate, and the small amount they inflict, then, indeed, will this be the grandest the world shall ever have seen.

Of our political revolution of 1776 we are all justly proud. It has given us a degree of political freedom far exceeding that of any other nations of the earth. In it the world has found a solution of the long-mooted problem as to the capability of man to govern himself. In it was the germ which has vegetated, and still is to grow and expand into the universal liberty of mankind. But with all these glorious results, past, present, and to come, it had its evils, too. It breathed forth famine, swam in blood, and rode in fire; and long, long after, the orphans' cry and the widows' wail continued to break the sad silence that ensued. These were the price, the inevitable price, paid for the blessings it bought.

Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed—in it, more of want supplied, more disease healed, more sorrow assuaged. By it, no orphans starving, no widows weeping; by it, none wounded in feeling, none injured in interest. Even the drammaker and dramseller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom! With such an aid its march cannot fail to be on and on, till every son of earth shall drink in rich fruition the sorrow-quenching draughts of perfect liberty! Happy day, when—all appetites controlled, all passions subdued, all matter subjugated—mind, all-conquering mind, shall live and move, the monarch of the world! Glorious consummation! Hail, fall of fury! Reign of reason, all hail!

And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory! How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species!

Mr. Lincoln's prophecy of the time when there should be neither a slave nor a drunkard on the earth was made less than twenty years before the beginning of the war which within five years blotted slavery from American soil. The person may be living who in some way in the providence of God shall bring about the fulfillment of Mr. Lincoln's prophecy as to temperance, as he himself brought about its fulfillment as to slavery, by his proclamation of emancipation. This may come within the next twenty years. When Mr. Lincoln uttered his prophecy in 1842 the prospects for the abolition of slavery were even less favorable than those for the early overthrow of the liquor traffic are now. But when the times are ripe history is made very rapidly. The work of years of agitation and of education culminates suddenly. This was done by the decision of the Supreme Court in the case of Dred Scott, by which it was declared that a slave had no civil rights, and under which slavery was legalized, not only in the Territories, but in the free States. The decision was expected to settle the slavery question, but instead it added fuel to the flames, and the fires of liberty burned more brightly.

Is the temperance movement to have its Dred Scott decision? Perhaps it will find it in the perversion of the army post exchange from what it was designed to be—a store where soldiers could purchase a variety of needful articles—into a saloon known as the “canteen,” where soldiers can be transformed into drunkards and barkeepers, with the result that brewers and distillers will increase their wealth and fasten this curse more strongly upon the people. The establishment of the canteen or saloon in connection with the army is a danger fraught with greater peril to the nation than any other event in connection with our career. History shows that many battles have been lost and the fate of nations decided by the use of strong drink. Belshazzar's feast

and its result have been repeated many times. The danger from the use of liquor is realized by every soldier, but all who drink think that they drink moderately, and hence think there is no danger in their use of liquors. But Abraham Lincoln in his warning to the young man, already quoted, declared liquor to be an enemy that would steal away the brains. For a soldier to sleep at his post of duty means death. Yet the government, by its encouragement of that which steals away the brains of its officers and men, more seriously imperils the nation than is ever done by sleeping sentinels. Clear brains may counteract the faults of sentinels, but stupefied brains only add to the confusion. So important is a perfect body considered in a soldier that the slightest physical defect, such as a broken tooth or a deformed finger, will cause the rejection of an applicant for admission to West Point. The time will come when no boy who indulges in any intoxicating liquors will be admitted to West Point, and when even moderate indulgence by any officer in the army or navy shall be sufficient cause for his dismissal from the service. And it should be a crime punishable by imprisonment to sell intoxicating liquor to anyone in the uniform of the United States army or navy.

A serious responsibility rests upon those in authority in our government. There are thousands of fathers and mothers of soldiers whose sons have yielded to the temptations of the army canteen who will feel over their boys' return, with habits formed which may wreck their characters forever, that the patriotism of those boys has been a curse to themselves and their loved ones, rather than a blessing to the country. The nation was horrified and indignant at the alleged mismanagement of the army which resulted in the wasting sickness and death of so many brave soldiers. But even more dreadful may be the permanent results of the deliberate establishment by official authority of the army saloon. Abraham Lincoln, in closing his speech at the dedication of the Soldiers' Cemetery at Gettysburg, called upon the people to "highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth." Is there not

appropriateness, in view of the existence of the canteen and the evident evils it is working, for the nation to ponder anew these serious words of Lincoln, and to put into practice the exhortation of the great President?

To many workers and friends the future of the temperance movement is not simply dark; it is hopeless. The liquor traffic is not only strongly entrenched in America, but throughout the civilized world, and its power seems to be increasing. In a speech in 1863 Mr. Lincoln characterized intemperance as "one of the greatest, if not the greatest, of all evils among mankind." It is so to-day. Looking at the question from a purely materialistic point of view, the situation appears to be very much as did that of the abolition movement to Frederick Douglass a few years before the war. So disheartened did Douglass become that on one occasion he declared that the friends of freedom might as well give up. Their foes were so strong and they were so weak that they could not even hope longer for success. Suddenly the clear, strong voice of Sojourner Truth, the negro prophetess, who was in the audience, rang out, with the startling question, "Frederick, is God dead?" Douglass had forgotten to take God into the account. Instantly his tone changed, and he began his onslaught upon slavery with renewed vigor. God is not dead, and the desolating liquor traffic will yet be destroyed by his power. How it will be destroyed none of us know. We can afford to work with him in his way. The victory may come through prohibition, or local option, or moral suasion, or by some restrictive measure that may not appear to be destructive at all, as the abolition of slavery came through measures not having abolition for their object. Even Mr. Lincoln, who was open in his avowal of his antislavery views, repeatedly declared that his first and only purpose in waging war was to save the Union, with slavery or without it. The final victory will be due to the cooperation of many men of many minds. We may well imitate Abraham Lincoln in the spirit of tolerance he always displayed toward those with whom he differed in opinion. Had he been otherwise he would have been unfitted for the great task committed to him of guiding the nation through the years of the civil war. While we are

unflagging and unflinching in our warfare against the liquor traffic, we should also be tolerant of those who agree with us in purpose, though they may differ in method. We may be tolerant even toward saloon keepers, many of whom are sincerely honest in their belief that their business is as legitimate and as righteous as any other business. We should show them that we hate, not themselves, but their business.

The greatest political utterance of Abraham Lincoln was his speech delivered in Cooper Institute, New York city, February 27, 1860. He closed that speech with these words: "Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it." That is the highest standard for political action ever presented by a statesman of any nation. The possibility of its realization is to the professional politician what the former senator, John J. Ingalls, said the hope of the adoption of the Golden Rule as a principle of political action was—"an iridescent dream." But it is a significant fact that John J. Ingalls is no longer a senator, and that the President of the United States is a Christian gentleman who believes in the application of the Golden Rule in the affairs of nations and that "right makes might." Sometime the politicians of America will reach Mr. Lincoln's exalted standard. To act upon it to-day shrewd politicians think would be extremely foolish. But Abraham Lincoln was more than a politician, and knew that the permanent welfare of the country could not be secured by unrighteous means. Had he been a timeserving, fearful politician, having no faith in the justice and strength of his cause, he would never have become President. His own faith inspired others. May it be an inspiration to us who seek the overthrow of the liquor traffic! Let us in our efforts against the saloon "have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."

*David D Thompson*

## ART. II.—THE ROMANCES OF THEOSOPHY.

THEOSOPHY has ventured into romance. Bulwer-Lytton, Balzac, Sinnett, Carus, Connelly, Hepworth, Ver Planck are the best known of the many novelists who have written romances that have their inspiration in and are based upon one or more of the leading principles of this weird philosophy. These writers, however, were not all avowed theosophists. Bulwer-Lytton made no profession of a faith in Eastern occultism. But it is believed by Sinnett and others of "the Brotherhood" that he believed far more than he told, and that he deliberately chose to give his faith to the world in this veiled and mystic shape, so as to make it intelligible to those who were in sympathy with himself, without awakening the angry opposition of others. His "Vril" in *The Coming Race* is the "Akaz" of theosophy. The mysterious "Mejnour" of *Zanoni* is identical with one of the august Mahatmas of Indian mysticism.

It is certain that Balzac was not a theosophist in the recent use of the term. His spiritual philosophy was more akin to that of Swedenborg than to this cult. But he had studied with subtle analysis oriental occultism; and, disengaging certain of its principles which chorded with his view, he presented them in that most profound of all psychical romances, *Seraphita*. Here the doctrine of the transmutation of physical conditions by the unfolding life of pure spirit is imaged with exquisite beauty and power. We doubt whether mysticism has ever given a more luminous picture of a soul's ascension of the mount of its transfiguration than in this most remarkable production of modern literature. But the doctrine is not the peculiar property of theosophy. It was a staple of Hebrew thought, and without it the Hermon history of the gospels would be unintelligible. As to Hepworth's !!!, we suspect that it was designed to caricature rather than to characterize the doctrine of metempsychosis. The other writers we have named were ardent believers in theosophy, and wrote their stories with the express purpose of presenting their system in a form which would be at once attractive and luminous.



*Karma, Neila Sen, The White Lotus, The Two Paths, Wonder-Light* are the natural flowers of the plant.

We hail this venture into romance with pleasure, because creative imagination often illuminates a scheme of thought which dialectics and polemics have obscured. The stupendous and audacious claims of theosophy awaken our curiosity, if not our faith. It professes to explore the whole realm of occult science. It has entered the secret portals of ancient and oriental mysteries, and has looked upon the image of "absolute truth." It moves with the calm of perfect assurance in the sphere of superphysical nature. Hypnotism, telepathy, magic, clairvoyance, spiritism, visions and ghosts, which heretofore have baffled investigation, are but simple phenomena of nature as clearly understood as those of steam or optics. It knows the details of a soul's evolution through the long cycles of primordial millenniums until it came into this world age. It tracks the line of its progress in revolving circles, which pass out of this earth life and back again through numerous incarnations until it is fitted for other evolutionary eons in other planets, and so on and on through vast stretches of immeasurable time and multifarious existences to its final triumph in Nirvana, the beatific state in which all sense of individuality is merged in the whole. This is an evolution to cause Darwin to blush with shame; for his knowledge is but childish ignorance in the presence of this "universe wisdom." Western metaphysicians are but intellectual clouds as compared with the Eastern psychologists, who are "the sun of spiritual truth." Kant, Spencer, Bain, Hegel, Hobbes, Mill are but children in the presence of Colonel Olcott, Madame Blavatsky, and Mrs. Besant, who have come from their conferences with their sublime teachers, the Mahatmas, hidden from the rest of the world in Thibet or South India or elsewhere. These initiates are dazed at the appalling ignorance of Western scholarship. They have found the common foundation of all religions. They have the essential root, and can tell with unerring exactness just how much of paganism, Buddhism, Christianity, and all science is true and how much is false. Moreover, this spiritual science discovers new faculties in man, which have existed potentially in all our history, and are

evoked by this new-old truth as the return of spring calls the slumbering seeds into unfolding life. With these new faculties there comes a sublimated form of spiritual energy which does what would be miraculous to ordinary conditions, but in the new conditions are only natural as in accord with the subtle and until now unknown laws of nature. It produces a force called "Akaz," which is described as an agent as much more potent and subtle than electricity as electricity is superior in subtilty and variegated efficiency to steam. It can transmit thought over immense distances without the aid of batteries or wires and without speech or any perceptible signal. It has antedated and surpassed the cathode ray; for it can look through walls into the bowels of the earth and the depths of the sea. Its vision is both telescopic and microscopic. It can detect the seat and cause of disease and prescribe infallibly suitable remedies. It can impart its own robust vitality to a glass of water or an article of dress. It can photograph a face a thousand miles away, transport letters without recognizable means, and drop flowers from a blank ceiling. It can project personal presence out of the corporeal being, and travel with the speed of thought to any distant point: Unhappily, these marvels are not performed before the eyes of unbelievers, excepting in rare and very doubtful instances. Our want of faith is a fatal disqualification for the vision of such supernal splendors.

For this reason the uninitiated welcome the romances which are designed to exhibit the tenets of this vast system. Unable to see its glories in the actual, we would have them pass before our eyes in the panorama of living story. Works of imagination give the charm of reality to what would be abstruse and difficult reading if presented as a philosophy. Romance does not state principles. It lives them in its characters. If the characters and incidents be true to fact we find ourselves in its heroes and heroines. What we have vaguely apprehended in thought stands out in story with all the vividness and detail of personal experience. A well-wrought romance is a picture of life in which we ourselves participate. For this reason it is also a test. There are few tests of the truth of a theoretical system of the soul's character and life so severe as its produc-



tion in story. We believe it to be far more severe than accurate history. For, in veritable life, the natural results of one's doctrinal theory are modified, and in some instances completely neutralized, by other forces that enter into the mixed motive of being. The vital idiosyncrasies of character depend less on mental than on moral qualities. Men are better or worse than their accepted opinions, because other thoughts oftentimes intrude, the source of which they cannot trace, and to which they do not give assent, and yet which become the most potent in their lives. Sometimes men holding the purest doctrine display loose morals, and often loose faith is conjoined with the most upright behavior. The high moral character of such leading theosophists as Colonel Olcott, A. P. Sinnett, and Professor Cones may be sufficient warrant for us to examine their system with respect, but does not necessarily stamp it with the seal of infallibility.

On the other hand, the philosophical romance which aims at the picturesque representation of a doctrine in life traces that doctrine in its natural effect on character and conduct to its final triumph. If it be correctly done, even though the outward events do not tally with fact, the inner history is most real and appeals to the reader with all the force of immutable truth. In literature, as in sculpture and painting, the artist exaggerates nature with the courage of Angelo or Rembrandt, that he may accentuate and sustain the true. Without mentioning it, he places a microscope under the reader's eye. Thus the dreadful shrinking of *The Magic Skin* in which Balzac traces the inevitable law of uncontrolled desire is as unreal as it is grotesque. But who that reads the tale can fail to see the innermost reality of his own being set forth in actual truthfulness? Stevenson's *Strange Story of Dr. Jekyll and Mr. Hyde* is as impossible as it is strange; but whose consciousness does not respond to the truth there impersonated? In this sense romance is truer than history, making a crucible test of any theoretical scheme that may be cast into its white heat. Many a reckless advocate of an hysterical idea has sought to give it a hearing in the novel, but discovered that his darling was as unreal as Mother Rigby's scarecrow vitalized by the smoke of her pipe kindled by old Dickon's fire.

The test of romance is truer than that of reason. There is hardly a monstrosity that may not be supported by some form of logical process, and so beguile assent. But when untruth moves before us in the light of romance one of two things results: either the story becomes mechanical, lacking the elements of life and awakening a suspicion of its unsoundness, or it plunges us into conclusions that are so revolting to the moral consciousness as to brand it false without any process of formal refutation. We would not generalize so carelessly as to say that every mechanical story stamps the intellectual scheme it would picture as necessarily untrue. That is a rare gift that can intrude a theory into a narrative and still preserve accuracy of delineation and lifelike touch. Even the genius of George Eliot could not always hide the chisel marks when she would carve a character to impersonate a theory. Daniel Deronda is a splendid statue rather than a living personality. He proves neither the truth nor the falsity of the Jewish idea. If he were as genuine a person as Dinah Morris, commanding sympathy and retaining the magnetism of nature to the end, that creation would have been at least a strong presumption of the truth the authoress would impress upon the reader. Art is close akin to life, and never more so than when it portrays personal character. But poor art is simply negative; it proves nothing. By this test theosophy is condemned. Cast into the crucible of romance, it is not gold.

The most formidable novel that has issued from this cult is *Karma*. It was written by A. P. Sinnett, who had long declared his want of faith in the "Christian superstition," and who became an ardent believer in the gospel of Blavatsky, and at once consecrated his literary gifts to its propaganda. He is the author of *Esoteric Buddhism*, which is the most comprehensive popular treatise of the system that has appeared in English. In this and kindred works the author has exhibited gifts of a superior order as a teacher. And it is the spirit of the pedagogue that fills *Karma*. It was evidently written not because Mr. Sinnett had a story to tell, but because he had a principle to illustrate. And it is this that makes it oppressively artificial. Its persons are not characters, but fashion figures set up to show theosophy. One familiar with

the literature of magic can almost tell from whose palettes the author has borrowed his colors and from what haberdasher he has procured his costumes. There is an excess of theosophic paint, which the brush of the artist fails to blend into the soft flesh tints of nature. The drapery, the ornament, the perfume, the movement are as conventional and lifeless as Madame Jarley's wax works. The gray old castle of Heiligenfels, which is the scene of the greater part of the story, has none of that witchery of character and history which genius breathes into a building. A flat on Third Avenue or a sales-room on Broadway would have been quite as interesting. It is simply a showcase in which Mr. Sinnett exhibits his wares. Think of the baron of the castle living in such a state of spiritual exaltation as to be completely lifted out of all those interests and passions that fill the life of the rest of mankind. Think of his coming and going, sometimes in his corporeal being, sometimes in his astral body, so that you are never certain whether it be actually he or his ghost that you see. Think of his writing letters over immense distances without visible means; of his summoning his guests to his chamber by telepathy; of his casting from his fingers a force that makes delicate glasses sing and giant oaks fall. Think of his consoling the sorrow of his stricken friends by putting them in an hypnotic state with its splendid psychic visions. Think of his reading at will the innermost thought and the play of every passion in the heart of his companions. Think of his tracing their history back into their former earth life when possibly the present beautiful Miss Vaughan was a noble Roman youth—for, as he says, "sex is by no means invariable throughout successive incarnations, and does not belong in any true sense to the spiritual individuality at all." Think of his reading in the present karma of souls their future career with the inerrancy of an astronomer who tracks the orbit of a planet. One almost feels that he is reading one of Rider Haggard's fantastic tales. But this was written in all seriousness to set forth Baron von Mondstern, the central figure of the whole group, the hero of the tale, the ideal of theosophy. And this very seriousness degrades the story below the level of that of Haggard. We who are jaded with

the commonplaceness of a treadmill life are willing to be amused by the extravaganzas of a wild imagination. But, when we are asked to accept them as truth, their interest is gone and we yawn.

This mechanicalism affects the very style of the writer's composition, which is lacking in the lilt and measure of life. This is not owing to a want of skill on Mr. Sinnett's part. In his treatise on *Esoteric Buddhism* he writes with an ease, a lucidity, and persuasiveness which are remarkable in a work of such abstruse character. But his pen loses its cunning when he tries to put his theories in the charm of living story. His effort at scientific accuracy is made by a sacrifice of literary finish and becomes wearisomely commonplace. The reason is organic. Truth alone is life, and enters into character with a spontaneity and ease and freedom of movement that belong to nature. It is this that gives unity and naturalness to the most diverse and surprising relations. The author lives in his tale and makes the reader live in it too. That is the secret of Bunyan, Turgenieff, Thackeray, and all others from whom the vitality of truth exhales the breath of nature. This is what we miss in *Karma*. We have a phrenological chart, where the head of theosophy is all divided into parts and labeled. The disguise of personal names is as thin as the robe of a ghost. We see the teacher's rod pointing out Rupa, Prana, Linga, Kama, Manas, Buddhi, Atma. We are out of the realm of story and in the dust of the schoolroom. This lifeless mechanism of *Karma* is characteristic of all the romances of theosophy which we have been able to study.

Bulwer-Lytton's *The Coming Race* and his other studies in transcendentalism fall far below the genius of the famous novelist. Julian Hawthorne in a discriminating critique of his stories echoes not only the judgment of literary scholarship, but also the intuition of the unsophisticated heart, when he says: "The man who wrote that book had no heaven in his soul, nor any pinions whereon to soar heavenward. It is full of thought and ingenuity, but the whole concoction is tainted with the deadness of stark materialism, and we would be unjust after all to deny Bulwer something loftier and broader than is discoverable here." Hepworth's !!! is but little else

than a long conversation, chiefly monologue, on the subject of metempsychosis, in which the stock arguments for the doctrine are supported by the testimony of a wedded couple who remember their marriage in their former incarnation. !!! is more a sermon than a story, and one in which the argument is *reductio ad absurdum*. It is not surprising that the book never had a very extensive sale, and that it is now difficult to find a copy. Mr. Connelly's story is also fatally artificial, as is seen in its leading character, Neila Sen. She is only a child of about seventeen years of age. But she speaks with the wisdom of a Hindu sage, and her character unites the spotlessness of Mary of Nazareth with the maturity of a hoary saint.

If this mechanicalism of the romances of theosophy creates a suspicion of the system they image, that suspicion becomes a certainty when the stories produce a shock of moral revolt. The first is intellectual; this is intuitional. And this is the vital power of romance. Whatever may be its relation to an intellectual error, it exposes a moral falsity with burning intensity. However dexterously the plot may be unfolded and disguised by incident manifestly true, the story is so discordant with moral feeling as to produce a galling consciousness of untruth in the soul. Not even the brilliant gifts of Thomas Hardy can so portray his conception of the lawlessness of the universe and the occasional diabolism of the soul's noblest promptings as to conceal its primal falsity. The critical reader who analyzes his most characteristic novels is driven to adjudge them "exponents of a Hardy theory of life, rather than of life itself." The judgment of the untrained but absorbed reader is equally accurate, but more passionate in its protest. The moral intuitions revolt from the career of such characters as Tess, Jude the Obscure, and Lady Constantine as false to fact. The moral universe is not in such a state of anarchy as to impel the purest motives—innocence, virtue, nobility—into crime, wretchedness, and despair. The affinity which an unsophisticated heart feels for a purifying truth, the keenness with which it detects a demoralizing dogma, and its spontaneous revolt from a licentious sophism are sure tests of untruth. In reading the stories of theosophy our moral sense

is repeatedly and violently shocked. Our revolt, however, is not like that we experience in Tolstoi's *Kreutzer Sonata* or Balzac's *Cousin Bette*. In these stories the principles are unquestionably correct. But it is dreadful to pick one's way through a charnel house of depraved souls and in an atmosphere vile with the odors of decayed morals. Our revolt from the romances of theosophy is deeper than that. The principles themselves occasion the shudder of our souls.

The ethical law of the universe according to this system is "karma." It is the law of cause and effect, by which every act receives its exact and appropriate reward. It differs from the Christian conception in that every judicial element is eliminated; it insures eternal progress, and is altogether a law of nature. It demands and is closely akin to the doctrine of reincarnations. Every man to-day with the sum of his miseries and blessings is the exact result of all that he has been in the generations gone. His next incarnation will be the perfect product of all he has been and done in this. All this we can read with complaisance as a mere speculation. But when it passes before us in story our being shudders as before a moral monstrosity. For example, we have described the following case:

A child born humpbacked and very short, the head sunk between the shoulders, the arms long and the legs curtailed. Why is this? His "karma" for thoughts and acts of a prior life. He reviled, persecuted, or otherwise injured a deformed person so persistently or violently as to imprint his own immortal mind with the deformed picture of his victim. The ego coming again to rebirth carries with him this picture, which causes the newly formed astral body to assume a deformed shape through the mother of the child.

If that be so, what a monster of iniquity must the delicate lifelong sufferer Mrs. Elizabeth Barrett Browning have been in her last incarnation! Adelina Patti's beauty, wealth, health, fame, titles reveal the splendor of her holiness when in the flesh before. Abel, Job, David, prophets, martyrs, reformers—indeed, all the saviours of history, who invariably have been sufferers must have rollicked with Silenus in gross self-indulgence in their last incarnations.

Moreover, our revolt is intensified when we think of the



entanglement of personalities and relationships which this cobweb of metaphysical speculation concerning reincarnations makes probable. Not only may a husband and wife be wedded again with sex reversed, but a mother may be born of her own child; a son may find himself married to his own mother; and their daughter may once have been her own grandfather. The passage through Devachan may obscure the guilt of incest, but this intermingling of relationships is none the less horrifying to the instincts of the heart. And what a wild mixture of personalities is thus created! How must that mother feel when she thinks that hundreds of others have been mothers of her babe? The question will arise, Who were we among the millions who were here before? Who knows but the fascination which many characters of history have for us is due chiefly to the fact that they were only ourselves as we were long ago? Perhaps the grief of Mark Twain over the grave of Adam would not have been so bitter if he had only known that he was himself that same Adam. The horrible becomes ludicrous.

Another thing in these romances which occasions an instinctive revolt is that they present a doctrine of character that is closely akin to fatalism. It is indeed true that the great teachers deny that fatalism is a tenet of their faith. But, working out their doctrine in story, it comes perilously near to it. What is the soul but the product of a long period of evolution, pursuing its way on by a resistless law till it merges its personality in the one original all-embracing life? The feeling of responsibility is fatally poisoned by the belief that the cause of our character is hidden in the secrets of the natural universe. We are what we are because of the conditions in the Milky Way, the geological strata of the earth, the civilization of Atlantis, Egyptian and Roman history, the federal constitution, and all things else. If there be a free human will in the play of these mighty forces it is certainly confined within very narrow limits and will not alter the final issue, which is fixed from the beginning. Neila Sen, the heroine of Mr. Connelly's story, has a vague memory of Mr. Clutchley in their former incarnations, and says: "I have an impression that he was very bad to me then, and that without

my intending it some terrible punishment will come to him through me. I wish that I could warn him, but it would do no good if it is his fate." Again, in speaking of karma, she says: "The unexpected may, and the inevitable must, happen, but the undeserved, never." Earnest Markham in *The Two Paths* is made to say :

Man came to believe in foreordination because he observed the law of cause and effect. This is a universal law, and holds good in every department of life. Throw a pebble into the pond, and the whole surface is disturbed; ripple after ripple is formed until the outer edge is reached, and then all goes back again, recedes to the center, the disturbing point, or the cause that set all the rest in motion. It is so with the human will. Whatever it sets in motion must again return to it.

By eliminating the idea of a personal God administering law the human will becomes a mere automatism, and virtue itself is only a natural effect of a natural cause; for "we are begirt with laws that execute themselves." The severest form of the Calvinistic doctrine of the divine decrees is infinitely superior, in awakening moral character, to this impersonal unfeeling law of karma. Ethical changes are begotten by law administered by a personal God, who is angry with the wicked, merciful to the penitent, rewarding the good. And it is this personal factor that transforms what otherwise would be a cold and heartless principle into a warm and living affection. It is not law but love that gives life to the heart. He who has a profound sense of a holy One scrutinizing his conduct is awed into a dread of sin such as no merely natural disasters could inspire. When to that is added the blessed assurance of a loving Father's care the law of righteousness becomes something more than knotted cords binding the soul—indeed, the genuine nerve and sinew of its being. Then holiness is not a materialistic legalism, but the spirit's own liberated life.

Nor does theosophy make any immediate provision for the relief of a soul writhing in the withering consciousness of its sin. There is no pitying heart assuring it of a divine pardon, no supernatural power to cleanse it of its guilt. This Neo-Buddhism only points the soul to another age when it will return to mortal flesh and try again. These returns may be multiplied to a possible eight hundred times; but sometime



in the roll of many ages the soul will outgrow its sin and escape its curse. Nature heals itself. The way of salvation for a desperate sinner is told in *Karma*, an attractive little story from the theosophical view-point, written by Dr. Carus and highly commended by the Russian philosopher Tolstoi. Kandata was a great sinner who died without repentance and was reborn as a demon in hell, where he suffered the most woeful agonies. He had been in hell for many eons when Buddha appeared on the earth and attained to the blessed state of enlightenment. At that moment a ray of light fell down into hell and awakened hope in Kandata's heart, and he cried out for mercy. The story proceeds :

Now there is a law of Karma that evil deeds lead to destruction ; for absolute evil is so bad that it cannot exist. But good deeds lead to life. Thus there is a final end to every bad deed that is done ; but there is no end to the development of good deeds. The least act of goodness bears fruit containing new seeds of goodness ; and they will continue to grow and nourish the soul in its weary migrations until it reaches the final deliverance in Nirvana.

Buddha asked Kandata if he had ever done any good deed, but the poor sufferer could think of none. Buddha reminded him that there was one thing he did that might save him. Once in walking through the woods he saw a spider crawling on the ground, and he thought to himself, "I will not step on the spider, for he is a harmless creature and hurts nobody." Then Buddha sent a spider weaving a web from the dome above down into hell and told Kandata to climb up on the web. The web was strong, and the wretched man climbed higher and higher. Suddenly he felt the web trembling and stretching ; for other fellow-sufferers had taken hold and were climbing after him. Kandata became frightened and thought, "How can this web bear the weight of all ?" Then he looked back and shouted, "Let go the cobweb. It is mine." At once the threads broke. The lesson the story is designed to carry is that a sincere desire to rise in righteousness, though thin as a cobweb, is strong enough to save a soul ; that it will uplift others with it ; that the perfect righteousness is the complete renunciation of one's own desire and the merging of one's self into the all. "What is hell ? It

is nothing but egotism. Nirvana is righteousness." Is this then the way and end of the Gospel of our salvation? Are we to let go the strong arm of God in Christ, and seize the thin web of personal righteousness, up which we are to climb through weary ages to a heaven in which we are to lose our personality? Is this the sublime motive which is to sustain us through the long cycles of suffering—that when it is all over we will cease to be? Is this the "universe wisdom" which is to break the spell of the "superstition of the cross?" O Theosophy!

The romances of theosophy have a strong affinity for psychic wonders. Clairvoyance, clairaudience, necromancy, mesmerism, nightmares, visions, and kindred phenomena are staples of their being. The incidents presented are weird and grotesque, producing feelings like those of a lad who picks his way alone through a country graveyard in the deepening twilight of a summer evening, the air peopled with fluttering spooks and awful with sepulchral voices. These experiences, however, are not presented as the result of an overwrought imagination. They are not superstitions, but realities. The "shells" or vapory forms of the dead are actually present. The voices are not the echoes of the hearer's fears, but real efforts of the "shells" to make their wants known. These are the "divs," the fairies, the sylphs, the driads—actualities that infest forests, waters, glens, old houses, and cemeteries. Or these apparitions may be the astral bodies of living persons sent out with the express purpose of encountering others—sometimes with a kindly intent, as when the Baron of Heiligenfels met Annerly grieving in London; sometimes with base purpose, as when Gregory Souleman forced his way into the apartments of Eunice Fancuili. Oftentimes the ghost is the observer's own thought projected out into space with such energy as to materialize itself.

The misfortune is that the shades of the dead which linger the longest and are the most accessible are those of people who were the very worst when in mortal flesh. The good soon escape into Devachan, while the bad linger on. The very wicked continue for centuries. Thus the whole astral sphere that enwraps our earth is peopled with human demons watch-

ing their opportunity to invade the passions and wills of mortals. The effect of all this is to produce in the hearts of men a dread similar to that that triumphed in the darkest period of mediævalism. Indeed, if the spirit of horror which is engendered by these novels should become general in society it would be even more intolerable than that of the Dark Ages. For then the horrible fear was softened by the Gospel of a heavenly Father and a loving Saviour. But here the cry for relief is answered with the certainty of the soul's plunging on in the swirling vortex of repeated deaths and births.

One would suppose that these stories would produce the effect on the reader's mind that they are only idle fairy tales, as truthful as *Alice in Wonderland* and as useful. But psychic phenomena have a peculiar fascination for the minds of many who have neither the time nor the gifts for a profound study of the mystery. This fact is seen in the copiousness of the literature on the subject and the avidity with which it is read. It is due in part to the rebound from the dead materialism of physical science which resolves all intelligence and conscience into a system of nervous action and reaction. It is due also in part to the breaking down of faith in wire-drawn speculative dogmas which have failed to satisfy either conscience or reason. But it arises chiefly out of the soul's intuition of its spirituality and its craving for verification in actual experience. We believe that a practical return of the Christian Church to the old-fashioned doctrine of personal experience and the testimony of the divine life within would satisfy this craving as nothing else possibly can.

But, as it is, the mere routine of Christian legalism leaves the heart unsatisfied; and consequently many suffering souls lie around this pool of theosophy where a spirit is supposed to come down to trouble the waters and impart healing energy. Some years ago Chief Justice Edmonds said in a London journal that there were at least ten million spiritualists in America. As soon as the theosophical society was formed, nearly twenty-five years ago, multitudes flocked to its standard. Organizations were formed in almost every land, and their success was phenomenal. After the exposure of the Blavatsky frauds in India some years later there came a ruinous reaction, and it

seemed that the monstrous balloon had been effectually pricked. But the reaction reached its limit, and the society has begun a new career. Though not so rapid, its growth is steady, and thousands now walk its *agora* seeking wisdom.

It is foreign to the purpose of this article to discuss the philosophical literature of this system. Much less can we speak intelligently of what is revealed only to initiates. Our anxiety is concerning the multitudes who have not crossed the threshold of the science, but are drawn within the mephitic circle of its fiction. We believe that its influence can be only evil. In an insidious way it substitutes an intellectual system for religious faith. Professedly absorbing the good from all religions, it holds before the reader's heart many familiar truths by which it is lured into a web of metaphysical congeries full of inconsistencies and contradictions. It makes spirituality to be "enlightenment," rather than the life of God in the souls of men. Its holiness is "the destruction of desire." It denies the effectiveness of prayer, but admits that of the *séance*. Its worship is hardly distinguishable from wonder-seeking. It teaches a "high-minded liberalism" which suffers a man to believe almost anything he pleases so long as he is a seeker after truth. It tempts the sin-stained souls away from "the fount of healing waters" to the stagnant pool of a dying Hinduism. We lay down these romances with the feeling that if theosophy had deliberately purposed a career of intellectual and moral suicide it could not have selected a surer blade.

But we are asked, "Are you willing to condemn a philosophical system simply because of the failure of its few fanciful tales? If *Ben-Hur* and *Quo Vadis* had been literary failures, would that have proven the Gospel history an untruth?" We reply, Where else can we go? Your vast system, with its stupendous claims, leads us to look for corresponding results. But where are they? We look for the healing of diseases, both of body and mind, the ameliorating of the distressing conditions of human life, the enlarging and ennobling of manhood. But what do you give us? Mysterious rappings in the air, pianos lifted from the floor on the unbroken shell of an egg, human bodies floating in the air light as a feather, dishes transported unbroken without any perceptible agency, dew-bespangled

roses falling from an empty ceiling, and numberless things of this character which many an untheosophical juggler can imitate and expose. The very pettiness of your expositions makes your lofty claims contemptible by the width of their contrasts. Your achievements in the novel are nobler far than those you have given us in fact. We cannot go to your great teachers. The Adepts are hidden in some far-off land. Send them to us. We want to hear words from the lips of Wisdom. Who are these Mahatmas? Koot Hoomi is to us only a name. If he be indeed Mossnir Coulomb in disguise he is only a fraud. Otherwise, he has no history that we can examine; and he scorns to have intercourse with us. You tell us that the historic Mahatmas are Abraham, Moses, Solomon, Paul, Socrates. We protest. These men have been our teachers for ages, and not a word did they give of this to us new doctrine. You tell us that Jesus was one of yours. But you deny the law of vicarious suffering; and if we interpret the cross by your law of karma, Jesus was there expiating some dreadful crime that he had committed in an earlier incarnation. He suffered not for us, but for himself. We go to India and find naked, filthy Yogi turning staffs into serpents, causing rods to bud like Aaron's, and doing many astounding things of magic. We begin to suspect that we have found your Adepts. But you deny that they are in any way related; and we are off our scent.

The nearest approach to adeptship that has come before us is that celebrated intermediary, Madame Blavatsky, the acknowledged prophetess of theosophy. This woman we have seen and heard. Hers was a singularly exceptional personality. She was possessed of certain psychic powers which probably neither she nor anyone else understood. We listen to her patiently, hear an account of that wonderful mixture of incompatible elements—Buddhism, Parseeism, Christianity, Positivism, and numberless other isms—and are tempted to believe that it is all an invention of her fertile mind. We have no fondness for the slanders of religious teachers. We remember how they called Jesus "a blasphemer, a wine bibber, and a glutton." When we have heard this modern teacher charged with unsavory things we have been slow to believe

them. She has been accused of being an adventuress; that she was an adept at card-playing and in speaking falsehoods; that she smoked cigarettes and was given to profanity; that she was of tempestuous temper and often sulky as a spoiled child; that she would call her most devoted disciples "psychologized puppets;" that nine out of every ten of her followers finally deserted her in disgust; that her great book, *Isis Unveiled*, is a jumble of plagiarisms; that her personal letters written to her intimate friend, Madame Coulomb, reveal a depravity of duplicity and insincerity; that she deliberately practiced fraud in her magic wonders. We have sought for the refutation of these charges, but have come from our investigation with the sore feeling that they are in the main true. But, suppose that they were all proven false, still this psychic wonder has not impressed the world with her spirituality. She has not gone to and fro in the earth as an angel of blessing, as did Florence Nightingale, Elizabeth Fry, and Frances E. Willard, and as still goes Clara Barton. If the character of a doctrine is reflected in the character of its foremost devotees we must decline to bow at the shrine of Blavatsky. We return then to the romances as the clearest, fairest, and probably the fullest statement of the ideal of this orientalism; and come from our study with the conviction that theosophy is itself a romance.

A. H. Tuttle.

ART. III.—THE PROVERBS OF THE SO-CALLED  
DIONYSIUS CATO.

DURING the Middle Ages one of the most widely known of the Latin classics and most generally used for teaching purposes was the collection of hexameter couplets variously entitled *Dionysii Catonis Disticha de Moribus ad Filium*, *Dicta Marci Catonis ad Filium Suum*, *Libri Catonis Philosophi*, etc. The youth of those days learned here their grammar, prosody, and morals; and many a luckless birch switch has doubtless found its Acheron, as Plautus has it, in the effort to convince wayward minds that it was worth while to pay close attention to the study of these sententious maxims. Older heads, meanwhile, did not scorn to pore over them and comment learnedly and piously on their real or supposed meaning.

The present generation of schoolmasters, in spite of occasional manifestations of restiveness appearing now and then in the appointment of committees "of ten," "of twelve," "of fifteen," seems tolerably well contented to continue assuring the pupils of to-day of the imperishable truths that "all Gaul is divided into three parts," that Xenophon led the ten thousand for "thirty parasangs" on various occasions, that Catiline grievously "abused the patience" of the consul that preferred not arms but the toga, and that the bachelor bard of Mantua deliberately put into the mouth of Jove's messenger the immortal sentiment that "a woman is always a fickle thing!" What matters it? Is it not constantly reiterated upon us that "truth is one?" Doubtless for him who can fathom that unity of all truth there lie at no very great depth beneath the surface of these superficially trite and erroneous statements ethical pearls fit to adorn the diadem of the author of Ecclesiastes and The Proverbs of Solomon. But the wayfaring landsman, who is hardly prepared for such plunges, is glad to wait long on the shore of truth till some chance vessel maybe shall bring tidings from a hitherto unknown or long-forgotten region and display rare treasures before his eager eyes. Such an opportunity has been re-



cently afforded by the revival of interest in the collection of proverbs which is the subject of this article—a critical edition of the text having been prepared by a Hungarian scholar, Geyza Némethy, and learned *Prolegomena* having been written by Dr. Erich Bischoff, discussing thoroughly the history and present condition of the collection.

It appears that the first of the titles quoted above, in which the authorship of the work is attributed to a certain Dionysius Cato, depends for its accuracy on a statement of Scaliger that a very ancient manuscript which he had heard of, but had never seen, was so entitled. No such author, however, is known from any other source. Furthermore, the very name bears on its face indications that it is the creation of somebody's imagination. "Dionysius" is neither a Gentile name nor a prænomen according to the Roman usage, while, on the other hand, "Cato" belongs decidedly in tone to the older régime when such novel combinations in names had never been heard of. Among the conjectures resorted to in attempting to explain this name are the following—some of which are ingenious, while others presuppose idiocy on the part of somebody more or less remotely concerned: (1) Some unknown author named Dionysius wrote a work entitled *Cato*, thus imitating Cicero's habit of naming his rhetorical and philosophical dialogues, *Brutus*, *Lælius*, *Cato Maior*, or *Hortensius*. The blending of author and title would then be a not unnatural blunder. (2) "Cato" is to be regarded as a dative case, referring to the person to whom some Dionysius or other dedicated the work. The title then would have read something like this: *Dionysius Cato Scripsit*. (3) The folly of some copyist in giving loose rein to his imagination transformed an innocent word like *dii* or *dia* into an abbreviation for Dionysius, so that perhaps the superscription *Dii Catonis Disticha* became *Dionysii Catonis Disticha*. (4) Ancient manuscripts often contained the works of more than one author. In such a manuscript a work of some Dionysius may have been followed by the "*Catonis Disticha*." Very likely the former ended at the bottom of a page with the words, *explicit liber Dionysii* ("Here ends the book of Dionysius"), and the next page

began with the title, *Catonis Philosophi Liber* ("The book of the philosopher Cato"). Bearing in mind the old-fashioned custom, still to be seen in books printed a century or two ago, of adding at the bottom of the page before turning a leaf the first word of the next page, we can easily imagine how the expression, "*Liber Dionysii Catonis Philosophi*," or something of the sort, may have sprung into being.

These amusing guesses at the possible origin of the connection between the names "Dionysius" and "Cato" serve only to strengthen the conviction that this connection is merely fortuitous, and do not assist in explaining the presence of the word "Cato" in all forms of the title. If we undertake to refer the distichs in their present form to any of the known Catos of Roman history or Roman literature we have little success in finding anybody that they will fit. To be sure, we are informed by ancient writers that Cato the Censor wrote for his son a book of precepts or practical teachings. But that was probably written in prose, certainly not in the comparatively faultless hexameters of this collection. To other suggestions similar objections arise. If the theory is advanced that "Cato" is a mere title, like *Lalius*, *Brutus*, or *Cato Maior*, the reply is made that in this work Cato in person figures nowhere, while the individuals referred to in similar titles do in each case. Even when it is urged that the name may imply that the collection was made by a later writer out of earlier works of Cato by selecting the sentiments and versifying them, we are met with the not unreasonable argument that the title *Cato* would be an inappropriate one for such a diluted extract of Cato's wit and wisdom. Nevertheless, it seems to us a rather attractive, and not wholly absurd, idea that this title may have been given to such a collection of couplets, if some of them had been borrowed in essence from certain of Cato's lost works and others had been added from other sources. If so, the title as we have it would mean simply that the collection is worthy to represent theoretically the practical wisdom and ethical teaching of such a common-sense veteran as Cato the Censor. Certainly no one familiar with the shrewd and pointed advice in the extant book of Cato on agriculture can doubt that if he had

chosen to write proverbs in hexameter couplets their flavor at least would not have been essentially different from that of these.

In its present condition the collection seems to be but a part of an earlier and larger work. This is indicated by the various additions that appear in different manuscripts, by the nature of the collection itself, and by the existence of other matter which apparently belonged to such an earlier work, for example, a number of single verses of similar sentiment attributed to an Irish monk of the seventh century, Columbanus by name. (This Columbanus, by the way, is not to be confused with St. Columba.) Dr. Bischoff in his *Prolegomena* discusses this subject with great critical acumen.

For fear that the total results of our discussion thus far may be compared to those achieved by the storied king who with all his men first marched up the hill and then marched down again, we hasten to recapitulate and to pass to the consideration of the proverbs themselves. The work then which we possess is of unknown authorship, and is probably but a portion of a more comprehensive collection. The critical edition of Némethy goes under the simple title, *Dicta Catonis*. It comprises four books, containing respectively forty, thirty-one, twenty-four, and forty-nine distichs, followed by an appendix of stray distichs, or fragments, to the number of fourteen, and preceded by a prose "*Præfatio*" of six lines and a series of fifty-seven "*sententiæ*." These "*sententiæ*" are very brief—usually two or three words each—and, despite the learned efforts of certain scholars to prove them metrical, are surely plain prose throughout. Némethy explains them as a sort of table of contents of some one of the various collections that were excerpted from the original, larger work. The little prose "*Præfatio*," written by an unknown hand—evidently not by Cato to his son—reads thus: "Noticing that people are often far astray from the path of ethical truth, I have judged it my duty to bolster up their principles and have an eye to their reputation, particularly that they might succeed in living honorably and dying nobly. I have accordingly written out in detail what one should do and what he should imitate, that life may be perfected by right actions. Now then,

let him read who understands, for to read without understanding is no better than not to read at all." Thus is a self-satisfied egotism worthy of Volcatus Sedigitus relieved by a practical purpose and a sound common sense which even Horace might have admired. In the short "*sententiæ*" which come next, as well as in the longer couplets which make up the body of the collection, it is doubtful if anything can be found that definitely indicates Christian authorship or Christian teaching, great as is the similarity to Christian ethics illustrated by many of the maxima. The last few "*sententiæ*" have been thought to be a later addition by a Christian hand, but on very slender basis. No. 53, indeed, *Minime iudica* ("Judge not at all"), recalls the Sermon on the Mount; and No. 54, *Aliena ne concupieris* ("Thou shalt not covet another's goods"), suggests the Ten Commandments. But those standing next to these are not striking in such resemblances; and even the ones already quoted seem about as natural products of Greek philosophy as No. 1, *Deo supplica* ("Worship God"); No. 2, *Parentes ama* ("Love your parents"); No. 11, *Magistratum metue* ("Respect the powers that be"); No. 14, *Diligentiam adhibe* ("Be diligent in business"); No. 41, *Maledicus ne esto* ("Thou shalt not malign thy neighbor"); and many others. In fact, most of the sentiments expressed can be easily paralleled in the various collections of wisdom literature from Solomon down. Occasionally we find a little more homely advice, such as *Mundus esto* ("Keep clean"), *Quod satis est, dormi* ("Sleep just enough"), *Libros lege* ("Read books"), *Aleam fuge* ("Avoid gambling"), *Pauca in convivio loquere* ("Don't talk much at a banquet").

The same general tone is preserved in the distichs that make up the body of the work. One's duty to himself, his family, his fellow-men, and his God is succinctly stated from various interesting standpoints, but without any easily discoverable principle of arrangement. In several instances, to be sure, two couplets that might well have been derived from the same source stand contiguous to each other; but often the juxtaposition of sentiments makes a well-nigh ludicrous contrast. Different schools of pagan philosophy vie with scriptural orthodoxy, and the noblest thought may alter-

nate with a pitiful narrowness of ideals. Occasionally the wise man goes out of his way to make a sly thrust at the frailties of the fair sex, as in 1, 8:

Nil temere uxori de servis crede querenti;  
Semper enim coniunx servum, quem diligis, odit.

("Don't take any stock in your wife's complaints of the servants; your wife always hates the servant that you love.")

3, 20: Coniugis iratæ noli tu verba timere;  
Nam lacrimis struit insidias, cum femina plorat.

("Don't be afraid of your wife's words when she is angry; for when a woman weeps she is plotting by her tears.") Or, again, the point of the moral is, "Look out for number one," as in 1, 11:

Dilige sic alios, ut sis tibi carus amicus;  
Sic bonus esto bonis, ne te mala damna sequantur.

("Love others in such a way as to be your own best friend; be good to good men, that serious loss may not overtake you.") On the whole, however, it must be said that a very uniform dignity is maintained throughout the collection.

The following maxims have the Stoic flavor:

1, 1: Si deus est animus, nobis ut carmina dicunt,  
Hic tibi præcipue sit pura mente colendus.

("If the soul is God, as the poets tell us, you must worship him especially with a pure heart.")

2, 16: Nec te collaudes nec te culpaveris ipse;  
Hoc faciunt stulti, quos gloria vexat inanis.

("Neither praise nor blame yourself; fools do that, fretting for empty glory.")

3, 2: Cum recte vivas, ne cures verba malorum;  
Arbitrii non est nostri, quid quisque loquatur.

("As long as you live aright, don't mind the words of the wicked; we cannot control the gossip of every individual.")

4, 17: Si famam servare cupis, dum vivis, honestam,  
Fæ fugias animo, quæ sunt mala gaudia vitæ.

("If you would live a life of good report, see that you avoid even the thought of the gay life of the wicked.") Perhaps the cynical apathy of this one belongs in the same category:

4, 22: Multum venturi ne cures tempora fati;  
Non metuit mortem, qui scit contemnere vitam.

("Pay little heed to your coming destiny; he fears not death who knows how to scorn life.")

In many cases, on the other hand, the Epicurean tone is equally pronounced:

2, 2: An di sint celumque regant, ne quaere doceri;  
Cum sis mortalis, quæ sunt mortalia, cura.

("Seek not to know whether there be gods who rule the heavens; since you are mortal attend to the concerns of this mortal flesh.")

2, 3: Linque metum leti, nam stultum est tempore in omni,  
Dum mortem metuas, amittere gaudia vitæ.

("Away with the fear of death! It is folly to lose the joys of life through constant fear of death.")

4, 16: Utere quesitis opibus, fuge nomen avari;  
Quid tibi divitias, si semper pauper abundes?

("Use the wealth you have acquired, shun the name of being avaricious. Why should you possess wealth if you are always to be poor in the midst of your abundance?")

1, 33: Cum dubia in certis versetur vita periculis,  
Pro lucro tibi pone diem, quicumque sequetur.

("Since life is so uncertain and beset with perils, set down as so much clear gain every day that dawns.") So sang the Epicurean Horace (*Car.*, i, 9):

Quid sit futurum cras fuge querere, et  
Quem fors dierum cumque dabit lucro  
Adpone, nec dulcis amores  
Sperne puer neque tu choreas.

("Shun to seek what is hid in the womb of the morrow;  
Count the lot of each day as clear gain in life's ledger;  
Spurn not, thou, who art young, dulcet loves;  
Spurn not, thou, choral dances and song.")\*

The likeness is so obvious, we can scarcely doubt that the Horatian stanza was the mine from which this nugget of wisdom was dug. From Horace is the idea of the following couplet also:

4, 37: Tempora longa tibi noli promittere vitæ;  
Quocumque incedis, sequitur mors corporis umbra.

("Do not promise yourself long life; wherever you walk death walks beside you like a shadow.") Compare Horace,

\* Bulwer-Lytton.

*Car.*, i, 4; also the familiar scriptural version of the same idea: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

Some other interesting parallels to the wisdom of Solomon may be noted:

- 1, 9: Cum moneas aliquem nec se velit ille moneri,  
Si tibi sit carus, noli desistere coeptis.

("Though he whom you reprove desire none of your reproof, if you love him cease not from your efforts.") *Comp. Prov. iii, 12*: "For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."

- 1, 10: Contra verbosos noli contendere verbis;  
Sermo datur cunctis, animi sapientia paucis.

("Contend not in speech with a man of many words; speech is given to all, wisdom to few.") *Comp. Prov. xvii, 27*: "He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit."

- 3, 1: Instrue præceptis animum, ne discere cessa;  
Nam sine doctrina vita est quasi mortis imago.

("Give instruction to thy soul, cease not to learn wisdom; for life without wisdom is, so to speak, but the picture of death.") *Comp. Prov. iv, 13*: "Take fast hold of instruction; let her not go: keep her; for she is thy life."

Even essentially Christian doctrine shines forth here and there:

- 1, 5: Si vitam inspicias hominum, si denique mores;  
Cum culpant alios, nemo sine crimine vivit.

("If you examine the life and character of men, while they blame others, none of them lives a blameless life himself.") *Comp. John viii, 7*: "He that is without sin among you, let him first cast a stone at her."

- 1, 6: Quæ nocitura tenes, quamvis sint cara, relinque;  
Utilitas opibus præponi tempore debet.

("Whatever you possess that is likely to harm you, no matter how dear it may be, give it up; advantage should always be preferred to possessions.") *Comp. Matt. v, 29*: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish," etc.



- 1, 20: Exiguum munus cum det tibi pauper amicus,  
Accipito lætus, plenè et laudare memento.

("When a friend of his poverty gives you a trifling gift, you should accept it gladly and not forget to thank him heartily.") Compare the commendation of the widow's mite, Mark xii, 42-44.

- 3, 7: Alterius dictum aut factum ne carpseris unquam,  
Exemplo simili ne te derideat alter.

("Never harshly judge another's word or deed lest another likewise judge thee.") Comp. Matt. vii, 1: "Judge not, that ye be not judged." On the other hand, here is a precept at the opposite extreme from the teaching of Him who said, "Love your enemies:"

- Ap. 5: Dissimula læsus, si non datur ultio præsens;  
Qui celare potest odium, pote lædere, quem vult.

("When an injury is done to you, if immediate vengeance cannot be had conceal your feelings; he who can conceal his hatred can injure whomsoever he will.")

There are a number of cases where the sentiment expressed would be particularly worthy of the thrifty, practical Cato; and if he should be considered the direct or indirect author of any portion of the work these would be naturally put down at once to his credit. Such are:

- 1, 37: Servorum culpa cum te dolor urget in iram,  
Ipse tibi moderare, tuis ut parcere possis.

("When vexed at the faults of your slaves, and on the verge of anger, restrain yourself, so as to spare your own property.")

- 4, 5: Cum fueris locuples, corpus curare memento;  
Æger dives habet nummos, se non habet ipsum.

("No matter how rich you are, take care of your body; a sick rich man has cash, but he has not himself.")

- 4, 14: Cum sis ipse nocens, moritur cur victima pro te?  
Stultitia est morte alterius sperare salutem.

("If you are the guilty one, why should a victim be slain for you? It is folly to hope for safety by the death of somebody else.")

- 4, 20: Prospicito cunctos tacitus, quid quisque loquatur;  
Sermo hominum mores et celat et indicat idem.

("Be silent and note what each one says; a man's conversation both conceals and reveals his character.")

4, 33: Ture deum placā, vitulum sine crescat aratro;  
Ne credas gaudere deum, cum cæde litatur.

("Let incense be thy offering to the gods; let the bullock grow up for the plow; do not imagine that the gods delight in the slaughter of victims.")

Our common saying, "In time of peace prepare for war," is paralleled thus:

4, 26: Tranquillis rebus semper adversa timeto;  
Rursus in adversis melius sperare memento.

("When things go well, look out for adversity; when they go ill, hope for better days.") "Still waters run deep" is represented by this:

4, 31: Demissos animo et tacitos vitare memento;  
Quod flumen placidum est, forsā latet altius unda.

("Avoid the shy and silent man; the stream that flows quietly is likely to be deep.") Vergil's famous advice, "Litus amā . . . altum alii teneant" (*Æn.*, v, 163), appears in this form:

4, 33: Quod potes, id tempta; nam litus carpere remis  
Utilius multo est, quam velum tendere in altum.

("Attempt what is suited to your strength; for it is much better to row along the coast than to trim sail for a voyage on the deep.")

A few more especially pointed maxims may serve to conclude this list of specimens:

1, 3: Virtutem primam esse puta compescere linguam;  
Proximus ille deo est, qui scit ratione tacere.

("Consider control over your tongue a cardinal virtue; he that can keep a rational silence stands next to the gods.")

1, 14: Cum te aliquis laudat, iudex tuus esse memento;  
Plus aliis de te, quam tu tibi, credere noli.

("When one praises you be your own judge of it; don't put others' estimates of yourself higher than your own.")

1, 27: Noli homines blandos nimium sermone probare;  
Fistula dulces canit, volucrum dum decipit auceps.

("Don't favor a man of a flattering tongue; the pipe utters sweet notes while the fowler is decoying the bird.")

2, 21: Quæ potus peccas, ignoscere tu tibi noli;  
Nam crimen vini nullum est, sed culpa bibentis.

("Don't try to excuse yourself for the wrongs you did when drunken; the wine is not to blame, but the drinker.")

- 2, 26: Rem, tibi quam scieris aptam, dimittere noli;  
Fronte capillata, post est Occasio calva.

("Don't lose the chance which you know is yours. Opportunity has a forelock, but the back of her head is bald.")

- 3, 18: Multa legas facito, perlectis neglege multa;  
Nam miranda canunt, sed non credenda poetæ.

("Read much, but pay no attention to much that you read; the poets sing of marvelous things, but you need not believe them.")

- 4, 3: Cum sis incautus nec rem ratione gubernes,  
Noli fortunam, quæ non est, dicere cecam.

("When you carelessly steer your bark aground do not accuse Fortune of being blind, for she isn't.")

- 4, 11: Cum tibi proponas animalia cuncta timere,  
Unum præcipue tibi scito hominem esse timendum.

("In making up your mind to fear all animals, bear in mind that the human animal is most to be dreaded.")

It is surely a pity that so much sound sense as this collection contains should have been suffered so long to escape the attention of the modern world. Whether or not these proverbs are suitable for youth, they are certainly instructive for maturer years. Whatever their origin and authorship, they furnish a running commentary on life—a commentary which seems to indicate very strongly that, notwithstanding the progress of the external world, human nature has remained essentially the same during the march of the centuries. Man can subdue the forces of nature; but it takes a divine revelation to subdue man and free him from himself.

*Karl P. Harrington*

## ART. IV.—EXPOSITION OF ROMANS VIII, 18-23.

**For** (this suffering with Him in order to be glorified with him is no casting away of toil and self-denial, seeing that) **I reckon** (since being convinced, I myself have embraced this course) **that the sufferings of this present period are insignificant in comparison with the glory that shall be revealed in us.**

(The greatness of this glory is shown in the fact that all creation now under the bondage of corruption shall be set free from it by the glorification of the sons of God.) **For the patient expectation** (which continues till the time arrives) **of the creation** (all this world except man, both animate and inanimate) **waits for the revelation of the sons of God** (because their sonship will be complete and possessed of all its privileges and glories).

Verse 20. Explanation of the reason why all creation waits. **For the creature was made subject to vanity** (instability, liability to change and decay), **not willingly, but on account of Him** (not Adam, but God. He is the occasion, and his glory the end of creation's corruptibility), **because the creation itself also** (not only we the sons of God, but even the creation itself) **shall be delivered from the bondage of corruption** (its subjection to the bondage of decay, Heb. ii, 15) **and be admitted into the freedom of the glory** (not glorious freedom) **of the children of God.** **For we know that the whole creation groans together, and travails together** (not with us, or with mankind) **from the beginning up to this time.** **But** (moreover) **not only** (the creation), **but even ourselves, possessing** (though we possess) **the first fruit of the Spirit** (the indwelling influence of the Holy Spirit here as an earnest of the full harvest of his complete possession of us, body, soul, and spirit hereafter), **even we ourselves groan within ourselves, waiting the fullness of our adoption** (which adoption is come already, verse 15, so that we do not wait for that, but for its full manifestation) **in the redemption of our body** (not rescue from). **For in hope were we saved** (our first apprehension of and appropriation to ourselves of salvation, which is by faith in Christ, was effected in the condition of hope, which hope is in fact faith in its prospective attitude).—*Alford's Greek Testament.*

This passage is very difficult of comprehension. So are the stars. But the more difficult and involved the more rich the unfolding and the greater the development of mind. Heaven was not meant as an asylum for feeble-minded children; hence the world and the word must be a gymnasium. The strong and confident gymnast swings his trapezes between the stars. Whoever speaks for God ought to speak largely.

He should often speak beyond the understanding of men. If any deem that human understanding should be standard and measure of divine revelation he is apt to say "impossible" to many things that a revelation from God should contain. For the things impossible to men should be possible with God.

The Bible often gives great sweeps of thought in few words. That is why a thousand sermons are preached from a few brief texts. The texts are so fundamental that, like primeval granite, they underlie the whole universe of thought. This text that seems so difficult at first contains this great truth, namely, that all being, created and uncreated, is intimately related. It is this thought only, among the many, that is expanded in this paper. We have here presented God, the uncreated Spirit, men the sons of God, children, heirs, joint heirs with Christ, the Spirit helping our infirmities—most beautiful, intimate, and intricate relations. This thought is familiar. But the text goes on to one less familiar, namely, that all things, animate and inanimate—animal, man, and material nature—are all bound together in one close relation of origin, progress, and destiny. The "whole creation groaneth and travaileth in pain together;" we groan; the Holy Spirit groans—all waiting for some better consummation.

Can it be made evident that the whole creation is so intimately related in every part? The Bible declares it to be one in origin. In the beginning God created the heavens, the earth, and lastly man. Science, long time after, works out its problems to the same conclusion. All departments are under many, perhaps all, of the same laws. The laws for the moon are the laws for Mars; the laws for Mars, the same for Uranus and the stars. Intimately related are the songs of the linnet and the archangel. Throughout the whole vast creation one great purpose runs. Everything is made for service. Earth and sun feed grass; grass feeds a thousand forms of lowly and lofty animal life; animal life feeds man. Men must serve one another in order to live. And God serves all. Things are so connected that to know one thing perfectly involves a knowledge of all things.

Flower in the crannied wall,  
 I pluck you out of the crannies,  
 I hold you here, root and all, in my hand,  
 Little flower—but if I could understand  
 What you are, root and all, and all in all,  
 I should know what God and man is.

There is in all things a tendency to rise. Rock becomes soil; soil, flowers and fruit; flowers and fruit feed flesh; and flesh, soul.

It is a singular proof of intimacy, sympathy, and relationship that material things so largely express immaterial thought. We say of a cheery soul that it is as bright as the sun; of a suspicion, that it is dark as night; and that the affections of an unmusical soul are black as Erebus. How could the lover find expression without the help of material figures?

Those eyes, the break of day,  
 Lights that do mislead the morn.

All poets see this. Wordsworth says:

To me the meanest flower that blows can give  
 Thoughts that do often lie too deep for tears.

Bryant writes:

To him that in the love of Nature holds  
 Communion with her visible forms, she speaks  
 A various language.

Stedman highly commends the lilt and melody of Shelley joined to precision of thought. See his perfection of all these qualities, especially the last, in his "A sensitive plant in a garden grew:"

There was a power in this sweet place,  
 An Eve in this Eden, a ruling grace  
 Which to the flowers, did they waken or dream,  
 Was as God is to the starry scheme.  
 I doubt not the flowers in that garden sweet  
 Rejoiced in the sound of her gentle feet.  
 I doubt not they felt the spirit that came  
 From her glowing fingers through all their frame.

And when the lovely lady died, and in consequence the garden died, you know not which to sorrow over most.

Everyone is poet enough to be stilled into gentle musings by the soft and soullike sounds of the pines. The lark in the

sky not only voices his own joy, but thrills with ecstasy everyone who has a soul to hear with. We have all heard the multitudinous laughter of old Ocean's billows. There is no state of mind in man that does not find a sympathetic response in nature. It is a glass that reflects his gladness, making it double. His every gloom finds a chill and somber November to enhance it. Man's highest thought and finest feeling go to material nature to find means of adequate expression. That Godlike feeling of forgiveness finds expression in those plants that bathe the ax with sweetness while it wounds them. The resurrection of the body has an elder voice in the springtime and the chrysalis, and a later one in the resurrection of Christ. At conversion the earth and the stars seem changed. Browning says in "Saul:"

The whole earth was awakened, . . .  
And the stars of night beat with emotion, and tingled and shot  
Out in fire.

This is poetry. It is therefore true.

But the Bible expresses the sympathy of nature with man more graphically than other poets. When Adam sinned the earth's barrenness and thistles were not so much an inflicted as a consequent curse. And when Christ hung on the cross the world's shuddering earthquakes and darkened skies were its sensitive responses to the sufferings of its Maker and Lord. Even chaos and old night could respond to spiritual influences and break into light. The universe now thrills through its whole extent to the power of its indwelling soul as manifested in gravitation and magnetism. Our material bodies are strong or weak, tingle with joy, or are enervated with lusts, according to the soul within. Some call the relation of Antæus to his mother Earth a fable. But men who have lovingly lain down in the lap of Mother Earth, been rested and renewed on her bosom, know it is a profound truth. It was not merely for refreshment by spiritual influences that Christ went to the desert, the mountain, and the storm.

The Bible always represents the earth's condition of fruitfulness or barrenness as related to the spiritual state of man. "How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein?" All



creation groaneth together and travaileth together waiting for the apocalypse of the children of God. The idea of the renovation of all nature at the return of its Lord is not strange to the students of many of the passages of prophetic truth. Even animal nature shall be changed (Isa. xi, 6; lxx, 17; 2 Pet. iii, 13; Acts iii, 21; Luke xxi, 25-28). The new heavens and the new earth are conditioned on the new man. Nature, in all its laws and forces, was meant to serve man. He was to have dominion over all things, the fish of the sea, and besides them "whatsoever passeth through the paths of the seas." This must mean, among other things, gravitation and magnetism. Having become a sinner, man abuses his trust, and groaning nature has a right to protest against being in bondage to the caprices and abuses of such a master. The horse is spurred and lashed for the race, and maddened for the battle. It is subject to vanity. All the forces of nature are subjected to unworthy uses.

But this subjection was "not willingly" received. Emancipation is to come. The apostles of unbelief have no such hope. The positivist holds to an absolute catastrophe, without any providential interpositions. The rationalist expects nothing beyond a gradual improvement in humanity and nature. "To modern philosophical unbelief the beginning of the world, as well as the end, is sunk in mist and night; because of this unbelief the center of the world—the historical Christ—is sunk in mist and night." How different the Christian! How much broader his view! "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." When God's word shall have accomplished what he pleases the people "shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth . . . into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."

But are not all these seeming sympathies the mere projection of man's mind on nature, the throwing of his sunlight in rainbows on the sky, making it glorious with evening splendor, or on the black masses of a retreating storm, making it

glow with prophecy and hope? Our Scripture paragraph answers the question, and shows not only a real sympathetic relation, a present suffering, but also a closely linked future destiny between material creation and man. Man cannot be profited and glorified without nature's sharing in it. No people can be peaceful and industrious but to them nature responds. Men tickle the earth with a hoe and it laughs with the harvest. When the Lord shall judge the people righteously "let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord." "Poetic imagery, personification, fancy," says old Gradgrind; "give us facts." So he said about the sublime fact that "the morning stars sang together," till science proved it as clearly as that the interior angles of a triangle are equal to two right angles. It is well enough to believe the plain statements of God's word, even if they do go a bit beyond our present comprehension. When it says the iron gate opened of its "own accord" to the angel delivering Peter it is best to feel that there is some deep truth in the statement. But does this argue a consciousness in matter? We are not concerned to answer. Let a few facts speak for themselves. We know that in chemical combinations atoms seem to count and to discern the nature of other atoms. One particle of oxygen or boron will marry itself to a definite number of particles of one substance and to other numbers of particles of a dozen other substances. Plants select the materials for building the forest temples as accurately as animal life selects material for bodies. Every gardener knows that plants grow best for those that love them. But these things do not necessitate human consciousness in matter. They help us to see that matter may have richer capabilities than we have thought, and may have capacities to make it a temple fit for the Holy Ghost. Doubters of spiritual entities are obliged to affirm that matter has a spiritual side.

To have a nature fit for such glorification makes it liable to humiliation. The carbon that makes the London air at times almost unbreathable has a capacity to sparkle like the Kohi-

noor in the queen's crown in the Tower. The constituent elements of half a dozen kinds of precious stones are in common clay. The walls of Jerusalem, trampled down by the Gentiles in scorn, can be turned at once into the walls of Jerusalem the golden. It is simply a question of the nature of the substance and of the power acting upon it.

The power is sufficient because we are assured that the highest power in the universe is to be applied to this very end. The same exceeding greatness of God's power which he wrought in Christ, when he raised him from the dead and set him on high, is also applied to put all things under his feet. As granitic Sinai becomes a paved work of sapphire stones as the body of heaven for clearness, under the feet of the God of Moses, so all matter may become glorious under its rightful King. This King applies the same power to "subdue all things unto himself" that he applies to "change our vile body," that it may be "fashioned like unto his glorious body." Certainly this power is sufficient. This dynamic, Christological view needs emphasis in this age of doubt.

But what glorified beings shall fill the unknown realms of glorified matter! We have had magnificent oratorios of the "Creation" and of the "Redemption." But John heard an oratorio of redemption grander than that by Gounod. What machinery of horses by the million, and armies, flying angels and fiends, hurled stars and rolled away heavens; what breadth of action in earth, ocean, air, and space; what instrumentation and voices like the sound of many waters in a storm! But who or what takes part in the oratorio? "And every creature ['created thing,' Revised Version; 'animated creature,' Alford] which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." The groaning together is ended. The common glorification has come.

*Henry W. Warren*

## ART. V.—ASBURY AS A STUDENT.

It was in a little house under a bridge in old England that Asbury caught the first glimpse of student life. "When a child," he writes, "I thought it strange my mother should stand by a large window poring over a book for hours together." This picture he carried with him into manhood—his mother reading at the window. Mrs. Asbury had lost an only daughter, and found relief in religion and a passionate love for books. Of his own early instruction Asbury says:

I was sent to school early, and began to read the Bible between six and seven years of age, and greatly delighted in the historical part of it. My schoolmaster was a great churl, and used to beat me cruelly; this drove me to prayer, and it appeared to me that God was near to me. My father having but the one son greatly desired to keep me at school, he cared not how long; but in this design he was disappointed, for my master by his severity had filled me with such horrible dread that with me anything was preferable to going to school.

Going into a blacksmith's shop in his thirteenth year, he wrought at the anvil for more than six years. As a boy of fourteen he was deeply stirred upon the subject of religion, "reading a great deal," he says, "Whitefield and Cennick's sermons, and every good book I could meet with." He began his ministry in his seventeenth year, while working at the forge, but from his twentieth to his twenty-sixth year he swung only the hammer of the word. He made his first acquaintance with Latin and Greek during these years.

The call to America came. Here we see him as preeminently a man of works. "It has been estimated," says Dr. Abel Stevens, "that in the forty-five years of his American ministry he preached about sixteen thousand five hundred sermons, or at least one a day, and traveled about two hundred and seventy thousand miles, or six thousand a year; that he presided in no less than two hundred and twenty-four Annual Conferences, and ordained more than four thousand preachers." Even this marks him as a man of intellect. We are only trying to show that the windows opened inward. His interest in the cause of education, his abridgment of several

books, his record of books read with comments prove he had the student mind and improved his opportunities well.

This student of twenty-six at work with his books as he speeds across the great Atlantic is worthy of a place with that greater scholar, Thomas Coke, on his first voyage to America, in his thirty-seventh year. Coke had "a little secret corner in the ship" called his "study," where he read the lives of Xavier and Brainerd, *The Confessional*, Hoadley's *Reasonableness of Conformity to the Church of England*, and Augustine's *Meditations*. Hours were spent with his Greek Testament. He would unbend now and then, he tells us, by reading the pastorals of Vergil. Asbury is no less diligent. He read Selton's *God's Sovereignty Vindicated against Elisha Coles* with this comment: "I think no one that reads it deliberately can afterward be a Calvinist." Then he read Wesley's *Appeal to Men of Reason and Religion*, De Renty's *Life*, part of Norris's *Works*, Edwards on the *Work of God in New England*, *Pilgrim's Progress*, the Bible, and Wesley's *Sermons*. He afterward became the great exemplar to circuit riders, with no side plea of "revivals" for lack of time to study. There was not a year in his earlier ministry that he did not read more than is required of our younger men. If to-day there are examiners and syllabi, his full "compendes" and comments show careful study in his day. Without noting the many rereadings, in the space of thirty-five years we find him averaging six large books a year. In that trying period of the Revolutionary struggle, from 1774 to 1781, more than one hundred volumes were mastered by him, many of them large and weighty—an average of thirteen volumes each year. In spite of the incessant traveling, the poor lodging, the almost constant sickness, the carefully written though brief outlines of sermons, the thought preparation for preaching, his daily reading went on, while at times he mined for Greek and Latin terms and digged for Hebrew roots.

There was good proportion in his study, and we may best show his mind by the character of the books read. In blanket fashion he covered the ground of a theological seminary. Let us take the great departments, note some books, and mark his comments that prove the reading more than cursory:

1. Exegetical theology. Asbury's was a heart-study of the Scriptures in the original languages. It was a searching for the meat of the word, and not for a taste of tongues. "Applied myself to the Greek and Latin Testaments," "reading the Bible and Greek Testament," "running through the Hebrew Bible," "read the first part of the Hebrew Bible"—such notes occur through the whole course of his *Journal*. Practicing Hebrew tones and points he called his "horseback study." He drilled himself in these riding through the swamps of South Carolina with the water up to his knees. In a trying journey through Virginia he noted one day, "I do little except reading a few chapters in my Hebrew Bible." Hebrew had better ventilation on big rides, especially through Georgia, than at other times. He lodged with a Jew, read Hebrew part of the night, and said, "I should have been pleased to have spent the night thus occupied with so good a scholar." He read Clarke's *Commentary*, Doddridge's *Paraphrase*, Notes of Wesley, Hammond, Whitby; Guyse's *Paraphrase*, Luther's Galatians, and Langdon on Revelation. Five of these works were read before he was thirty-three years of age. Here is a sample comment: "Dr. Doddridge's critical notes and improvements are excellent, instructive, beautiful—well calculated for forming the minds of young preachers, to prevent wild and unwarranted expositions." All four volumes are read; he "admires his spirit, sense, and ingenuity." Guyse's *Paraphrase* afforded him "great delight . . . a pity that such a man ever imbibed the Calvinistic principles." And again, "Reading the Revelation, with Mr. Wesley's *Notes*, was made a particular blessing to my soul."

2. Systematic theology embraced about twenty authors—among them Watson's *Divinity*, Osterwald's *Christian Theology*, Newton's *Dissertations on the Prophecies*, Flavel's and Norris's Works, Prideaux's *The Connection of the History of the Old and New Testament*, Ogden's *Revealed Religion*, and Barclay's *An Apology for the True Christian Divinity*. Of Fletcher's *Checks* he writes, "Ages to come will bless God for his writings, as I have done for those of Baxter and other ancient divines." "There is," says he, "a certain spirituality in his [Wesley's] Works, which I can find in no other human

compositions. And a man who has any taste for true piety can scarce read a few pages in the writings of that great divine without imbibing a greater relish for the pure and simple religion of Jesus Christ." We see Asbury's putting of a theological statement in his criticism of Hervey's *Dialogues*:

I like his philosophy better than his divinity. However, if he is in error by leaning too much to imputed righteousness, and in danger of superseding our evangelical works of righteousness, some are also in danger of setting up self-righteousness and at least of a partial neglect of an entire dependence on Jesus Christ. Our duty and salvation lie between these extremes. We should so work as if we were to be saved by the proper merit of our works; and so rely on Jesus Christ, to be saved by his merits and the divine assistance of his Holy Spirit, as if we did no works, nor attempted anything which God hath commanded. This is evidently the Gospel plan of salvation: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God;" "Work out your own salvation with fear and trembling." But some, who see the danger of seeking to be justified by the deeds of the law, turn all their attention to those passages of Scripture which ascribe our salvation to the grace of God; and, to avoid the rock which they discover on the right hand, they strike against that which is equally dangerous on the left, by exclaiming against all conditions and doings on the part of man; and so make void the law through faith—as if a beggar could not cross the street, and open his hand (at the request of his benefactor) to receive his bounty, without a meritorious claim to what he is about to receive. What God hath joined together let no man put asunder. And he having joined salvation by grace with repentance, prayer, faith, self-denial, love, and obedience, whoever putteth them asunder will do it at his peril. But it is likewise true that others, who see the danger of this, in order, as they imagine, to steer clear of it, go about to establish their own righteousness; and, although they profess to ascribe the merit of their salvation to Jesus Christ, yet think they cannot fail of eternal life because they have wrought many good deeds of piety toward God and of justice and mercy toward man; and they would think it incompatible with divine justice to sentence them to eternal punishment for what they call the foibles of human nature, after having lived so moral and upright a life. Happy the man who so studies the Holy Scriptures, his own heart, the plan of salvation, and daily prays with such earnest sincerity to Almighty God as to see that neither faith without works nor works without that faith which justifies the ungodly will suffice in the awful day of universal retribution!

This long paragraph shows no sign of loose thinking or extempore theology.



3. In the department of historical theology we would for convenience include all historical works. The twenty separate works which Asbury mentions run through some sixty volumes. He was laying the foundations for a great Church, he was building a great Church, and, as Wilbur Fisk declares, he had fine appreciation of history. Mosheim was "too dry and speculative." Haweis's *History of the Church* was "among the best," "but his partiality to good old Calvinism is too apparent." Prince's *Christian History* was a "cordial" to his soul. "It is Methodism in all its parts. I have a great desire to reprint an abridgment of it, to show the apostate children what their fathers were." Reading Burnet's *History of His Own Times*, he is "amazed at the intrigues of courts and the treachery of men." The list holds such works as Sewel's *History of the Quakers*, Neal's *History of the Puritans*, Jewish Antiquities, Whiston's *Josephus*, sixteen volumes of Universal History, Rollin's, Robertson's, Ramsey's histories, and Gordon's *American Revolution*.

4. Practical theology. Asbury was a student of sermons. He enjoyed, appreciated, absorbed. There was in him a vein of wholesome criticism; a search for knowledge and homiletical training, with nerve sufficient to mount and test the celestial trapeze of the great sermonizers. How he enjoyed preaching and groaned over "dumb Sabbaths!" In this blessed employment, if the world were not his parish, the whole heavens were (Eph. iv, 10). Out of the galaxy of sermonizers he read we select a few—Doddridge, Watts, Wesley, Walker, Taylor, Blair, Sherlock, Saurin. "I delighted myself," said he, "in reading Doddridge's *Sermons to Young People*." "Blair's sermon on Gentleness is worthy the taste of Queen Charlotte; and if money were anything toward paying for knowledge I should think that sermon worth two hundred pounds sterling—which some say the queen gave him." Taylor gives "many instructing glosses on the Scriptures;" Knox is "sublime, though not deep;" Sherlock, "a man of great abilities, and it is a pity but he had been a more evangelical writer." Attention was also given by Asbury to such works as Lowman's *Jewish Government*, Potter's *Church Government*, Whiston's *An Historical Preface to Primitive Chris-*

*tianity Revived*, and Comber on Consecrating Bishops. Asbury's reading of devotional literature included Edwards on the Work of God in New England, Bunyan's *Pilgrim's Progress* and *Holy War*, Taylor's *Rules for Holy Living and Dying*, Thomas à Kempis's *Imitation of Christ*, and the same author's *Valley of Lilies*, Doddridge's *Rise and Progress of Religion in the Soul*, Baxter's *Saint's Rest*, Law's *Serious Call to a Devout and Holy Life*—in fact, the whole line of spiritual literature. He made an abridgment of Baxter's *Cure for Church Divisions*, and showed a fine hand at condensation. There were also miscellaneous works, but let two suffice: *Principles of True Politeness*, read in the swamps, and Salmon's Grammar of five hundred pages. "Read fifty pages in Salmon's Grammar," he says, and adds, "It is plain to me the devil will let us read always, if we will not pray; but prayer is the sword of the preacher, the life of the Christian, the terror of hell, and the devil's plague." On that day he had read thirteen chapters of Revelation and one hundred pages in Comber on the Consecrating of Bishops. All this was on "blue Monday," after a hard day of preaching.

Now consider the man, his conditions, limitations, methods, to get the full content of the student—"this man that rambles through the United States," sick almost unto death six months in the year for thirty-two years, with hereditary morbid temperament held only by the firm grip of a consecrated will power. He was in the truest sense a gentleman, knew the amenities of life, was at home in the mansions of wealth and culture, but lived in discomfort, crowded rooms—often in "filthy houses," as he says—and knew little solitude. Seeking "rest" at Berkeley Springs, he writes: "The house in which we live is not the most agreeable; the size of it is twenty feet by sixteen, and there are seven beds and sixteen persons therein, and some noisy children. So I dwell among briers and thorns; but my soul is in peace." While here as a sick man he says: "My present mode of conduct is as follows: to read about a hundred pages a day, usually to pray in public five times a day, to preach in the open air every other day, and to lecture in prayer meeting every evening." He calls these "my little employments." Down South in the fields of cotton

he gets "a little Indian bread and fried bacon, . . . a bed set upon forks and clapboards laid across, in an earthen-floor cabin." The studying goes on, but there is often no candle, and the light of the pine fire is trying on the eyes. He writes:

Kindness will not make a crowded log cabin, twelve feet by ten, agreeable; without are cold and rain, and within, six adults and as many children, one of which is all motion; the dogs, too, must sometimes be admitted. . . . Found I had the itch; and, considering the filthy houses and filthy beds, it is strange that I have not caught it twenty times. I do not see that there is any security against it but by sleeping in a brimstone shirt. Poor bishop! Have written some letters and read the book of Daniel since I have been in this house.

Add to this the mentioned morbid trait that became a taint, the physical drawback with its accompanying darkness, which he gradually learned was "constitutional;" put upon this the excessive toil and exposure, the work of twenty men, as Abel Stevens declares, the incredible tours, the one-day ride of "eighty sand-hill miles," and then see him reading day after day, with relish—that man was a student.

Asbury was a student of nature, and like his Master loved the solitude of the mountain and forest. "Greatly pleased," he says, "I am to get into the woods, where, although alone, I have blessed company and sometimes think, Who so happy as myself?" Again: "O what sweetness I feel as I steal along through the solitary woods!" "Blessed with the sweet gales of God's love. Blessed breezes! how they cheer and refresh my drooping soul." His word-pictures are vivid and beautiful—the visit to the seashore, and the thunderstorm in the Alleghanies. But the bad condition of the roads forbade Asbury's reading on horseback as Wesley did in England. Wesley had opportunities for writing and editing; Asbury had the editor-spirit without training or advantages. Wesley in his *Journal* writes with the ease and fullness of a scholar; Asbury is personal, abrupt, brief. The letters of Asbury show more literary ability than his *Journal*, and the length is surprising considering their average of three a day. Some go straight to the point; some tell little things concerning himself and the preachers; some contain longings for closer communion with God.

The outlines of his sermons show insight into the spiritual meaning of the text. His texts are not often clauses, parts of

sentences, but "the full corn in the ear;" or, a large white sapphire—a crystal inclusion—held by a master hand to the light, revealing within the six-rayed stars of truth. He writes the fuller the older he becomes, crying out that he is "bent on great designs for God, for Christ, for souls." In his fifty-ninth year he stood one morning out of doors, fixed his blanket to screen him from the sun and his cap to shelter him from the wind, and cried, in the words of his divine Master, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." His divisions were: "First, the light of your principles and doctrine; second, the light of your experience; third, the light of your tempers; fourth, the light of your practice, that they may see it manifested in virtue and piety, and be converted to God." Often the common threefold division is followed, large attention is given to expository preaching, and the paraphrasing is remarkable for strength and fullness of meaning, no skim-milk talk, but the cream of the word. Sometimes the *Journal* gives a running line of thought, without formal divisions, a quaint, picturesque treatment that could not fail to be interesting. Take this text, "The night is far spent." He writes:

What constitutes the natural night? Absence of light, ignorance, insecurity, uncertainty. The Gospel watchman crieth the hours. The Scripture night, from Adam to Moses. The patriarchal stars, and those who preceded them as dim lights, Adam, Abel, Enoch, Noah, Abraham. The moonlight of the law, the Sabbaths, the sacrifices. But this night was about to pass away, although darker just before the dawn of the Gospel day; and it is thus in nature. The Jews had corrupted themselves in religion and in manners. The night of Judaism and paganism had nearly passed away. When Paul wrote in the year sixty, the Gospel had obtained in Europe, Lesser Asia, Greece, in the city of Rome; and had spread from the Euphrates to the Mediterranean. This night has returned occasionally. It came upon the Asiatic churches because of their unfaithfulness; where once were the Gospel and its martyrs are now Greek *papas* and Greek superstitions. From the third to the thirteenth century the Church of Rome brought darkness upon Europe by prohibiting the Bible, and by the introduction of her own mummeries and idolatries. Philosophy, so called, with Voltaire for its high priest, brought night and destruction upon France; judicially, to avenge on the bloody house of Bourbon the blood of the Protestant martyrs. And would not some of our great men, if they dared, bring a night of infidelity on this land? Who sees them in regular attendance on the house of God? "Let us cast

off the works of darkness." Let us cast off evil tempers, desires, and affections. "The armor of light" (see Eph. vi, 11-17), perfect faith, perfect hope, perfect obedience, perfect love.

These notes were written when Asbury was seventy years old. He gave due proportion to the whole New Testament, preaching from every book except the small epistles of Philemon, 2 and 3 John, and Jude.

Of his interest in education we shall not speak, for all know his relation to Sunday schools, to Cokesbury College, and to the "district schools." Many were the sermons preached by him upon the relation of religion to education. For years he carried with him a subscription book securing contributions for the cause of education. He preached the sermon at the opening of Cokesbury College. He never forgot the young preachers, and at the age of thirty-five wrote: "A great part of the day is taken up in riding, preaching, and meeting the classes; and very often at night there is a large family, but one room for all, and sometimes no candle; so that I think it would be well, under such circumstances, if the preachers could have one spare day in every week for the purpose of improving themselves."

But the crown of this student life was always the study of the English Bible, with appetite keen and relish constant, a very genius for devotion. Early in his ministry we have the record, "I now purposed, by the grace of God, as often as time will permit, to read six chapters every day in my Bible." We soon find this a minimum. He takes the book in course, thus: "This morning I ended the reading of my Bible through in about four months. It is hard work for me to find time for this; but all I read and write I owe to early rising." He begins at Genesis and swiftly moves onward. He read the Psalms in a week, in regular reading; one morning he took the entire book of Job; or in the New Testament the days go thus: 1 Corinthians, next day eleven chapters in 2 Corinthians, again, 2 Thessalonians, 1 and 2 Timothy; another day that month, 2 Peter to end of Revelation. The next year we find him reading, with Wesley's *Notes*, one day the Acts of the Apostles; the next day he "read Wesley's *Notes* on the Epistle to the Romans;" the next day he "read Mr. Wesley's

*Notes* on 1 Corinthians, and ended the reading of the second book of Kings, in my reading in course the Bible through." He adds, "Lately felt more sweetness and delight than ever before in reading the Old Testament." Again, "The Study of the Holy Scriptures affords me great pleasure. Lord, help me to dig into the Gospel field as for hidden treasure." "No book is equal to the Bible." The book of Revelation becomes a perfect delight to him. "Reading at present no other books on the Lord's days, I have lately read the Revelation, with Mr. Wesley's *Notes*, three times through." He read this book every Sabbath for nearly a year, although some days are "dumb Sabbaths." One Sunday he read the law delivered by Moses and our Lord's Sermon on the Mount, and preached at nine o'clock and three. One Friday he writes, "I find it of more consequence to a preacher to know his Bible well than all languages or books in the world—for he is not to preach these, but the word of God." We wonder not then, in later years, that he saved his eyes to study the old book.

This man, Asbury, of unwearied mind, to whom preachers read in the days of failing eyes—this man had on him the care of the churches, the criticism of men. We can almost hear his plaintive cry as he defended himself:

The Methodists acknowledge no superiority but what is founded on seniority, election, and long and faithful services. For myself, I pity those who cannot distinguish between a Pope of Rome and an old worn man of about sixty years, who has the power given him of riding five thousand miles a year, at a salary of eighty dollars, through summer's heat and winter's cold, traveling in all weather, preaching in all places; his best covering from rain often but a blanket; the surest sharpener of his wit, hunger—from fasts, voluntary and involuntary; his best fare, for six months of the twelve, coarse kindness; and his reward, from too many, suspicion, envy, and murmuring all the year round.

To the end books were on his heart. He willed a Bible to every child called after him, and hundreds of volumes were distributed; he willed his property to the Methodist Book Concern, and then—high student of heavenly things—he committed his spirit to the Lord whom he loved and served.

*Frank Gibson Porter.*

ART. VI.—THE MACHPELAH AND ISRAEL'S FAITH  
WHILE IN BONDAGE (ACTS VII, 15, 16).

EVERY possible attempt has been made to explain this text from the period of the oldest manuscripts down to the present time. Interpreters have availed themselves of every resource of grammar, hermeneutics, the laws of criticism, and the principles of lexicology without any success.—*Lange.*

Our purpose is to review some of these "attempts" and to contribute another portion of truth to the literature of the subject. Any comprehensive treatment of the text in Acts must have to do with several different theories, each having seeming support from what their originators lay down as foundation facts. There are those who would amend the text by substituting Jacob for Abraham, while some would by means of a free translation comprehend all the factors intimated by Stephen, and in so doing give us a revised and improved version thereof. Again, others, leaving the text as it is, read consistency into it by accepting as proven Bengel's statement that "a form of sentence in which the relation between the members is such that they must be mutually supplied one from the other was not at all unusual among the Hebrews." A great name carries weight, but in the absence of illustrative examples gathered here and there from Hebrew literature it does not carry persuasion. Since we believe that the circumstances environing the speech fully explain and account for the peculiarities of the text, we shall first review the more prominent attempts that have been made to explain and amend the latter, and, failing to find logical and grammatical consistency in these, shall, secondly, proceed to establish what we have predicated of the former.

I. The Text. "The word 'Abraham,' therefore, in this place is certainly a mistake, and the word 'Jacob,' which some have supplied, is doubtless more proper."\* This is putting the machinery "in gear" at one place and putting it "out of gear" at another. Jacob paid for the Shechem field neither in "money" (Authorized Version, Acts vii, 16) nor "in silver"

\* Clarke's *Commentary* and Wilson's *Emphatic Diaglott.*



(Revised Version), but "in lambs." (See Septuagint, Gen. xxxiii, 19; Josh. xxiv, 32, and also margins of Revised and Authorized Versions of Gen. xxxiii, 19.) The right word in this place is certainly "Abraham," for it was he who "weighed to Ephron the silver" (Gen. xxiii, 16). "Bishop Pearce supposes that Luke originally wrote ὃ ὠνήσατο τιμῆς ἀργυρίου, 'which he bought for a sum of money,' that is, which Jacob bought, who is the last person of the singular number spoken of in the preceding verse. Those who saw that the word ὠνήσατο, 'bought,' had no nominative case joined to it, and did not know where to find the proper one, seem to have inserted Abraham in the text for that purpose, without sufficiently attending to the different circumstances of his purchase from that of Jacob." As a rule, men who are indifferent to their own accuracy are indifferent to the inaccuracy of others. Such a proceeding would betray rare ignorance in Jews who prided themselves not only in descent from, but also in a thorough knowledge of, the lives of Abraham and Jacob. This supposition does not smooth out the textual wrinkles. Why should Luke, having Jacob and his purchase in his mind, use the words τιμῆς ἀργυρίου, "a price in silver," when the Septuagint, which he often quotes in this chapter and book, says ἑκατὸν ἀμνῶν, "for a hundred lambs?"

This case of barter, lambs for land—which seems so strange to Gesenius and the great scholars whose lives are, as a rule, spent in old settled countries and amid dense populations, and who have searched far and deep into ancient times and things to find a bullion "kesitah" corresponding in value to the four-footed "kesitah" (see Delitzsch's commentary on Gen. xxxiii, 19) that roamed the Palestine hills—is not in the least strange to residents of Wyoming. The writer knows of two recent cases that illustrate this. One was where the negotiations for the sale of a ranch of four hundred and twenty acres suddenly terminated because of the withdrawal of eighteen head of cattle from the chattels thereupon; the other was a trade of forty acres of land for cattle and hogs. That the sons of Hamor had not flocks large enough to feed down the rich pastures in their vicinity is easily proven, first, from their own

statement that the land is "large enough" for the sons of Jacob (Gen. xxxiv, 21); and, second, because they looked upon the acquisition of herds and flocks as a great consideration in deciding upon intertribal marriage (verse 23). Had the conditions at Shechem been otherwise the Bible then had surely furnished us a case like the following: Years ago a stockman arrived at a ranch on the Horseshoe. After becoming well acquainted with his host he proposed building a house on the other side of the stream and "have that for his range." To which the host replied that he "would enjoy having him for a neighbor, but preferred that he build his house and graze his stock sixty miles away." A condition of things the reverse from what Jacob found at Shechem upon his arrival there had caused earlier the separation of Lot from Abraham, and later furnished the reason for the separation of Esau from Jacob (Gen. xxxvi, 7). That Palestine had at the time of Jacob's arrival a sparse population is proven by the fact that where he wished to settle he did so, unmolested either by sheik or tribesman (Gen. xxxiii, 17, 18; xxxv, 6, 27), and that "the most beautiful spot in central Palestine" was occupied only by a branch of the great Amary (Amorite) people, so small in numbers as to fall victims to the warlike prowess of Jacob's family and following.

We will now take into consideration the translation of a recent able writer which in some items is similar to a translation suggested by Wesley in his *Notes*: "Jacob went down into Egypt and died, he and our fathers, and they were transferred over into Shechem, and after a while they were deposited by the sons of Hamor, then residing in Shechem, in the tomb Abraham bought for a price in silver." This translation fails in the purpose for which it was so very ingeniously constructed. It is at variance with the facts in that, first, Jacob was not transferred over into Shechem. "But Joseph, by the king's permission, carried his father's dead body to Hebron and there buried it at a great expense."\* The events of his burial took place in regular consecutive order of time, to which the words "and after a while," as here intended, do not apply. Nothing is said of assistance from the sons of

\* Josephus, *Antiquities*, book II, chap. 8.

Hamor. In Genesis (1, 12, 13) the work of burial is attributed to Jacob's sons. Rawlinson says :

The stoppage at Gosen-Atad was necessitated by the physical conditions which forbade the Egyptians to proceed farther. Joseph, perceiving that here must be the last conjoint mourning of his dead father by the two nations that honored him, made a halt of seven days at the place for the completion of the ceremonies. The last rites had still to be performed. Leaving the Egyptians at Gosen-Atad, Joseph and his brethren bore their father's body the rest of the distance and buried it in the cave of Machpelah, where it probably still rests.\*

Secondly, the eleven sons of Jacob were not transferred "over into Shechem," nor "deposited by the sons of Hamor" in the tomb. "At length his (Joseph's) brethren died after they had lived happily in Egypt. Now the posterity and sons of these men after some time carried their bodies and buried them at Hebron; but as to the bones of Joseph, they carried them into the land of Canaan afterward."† "No tradition now exists at or near Shechem that the patriarchs were buried there."‡ "The eleven brethren of Joseph, we are told by Josephus, were buried in Hebron, where their father had been buried. But, since the books of the Old Testament say nothing about this, the authority of Stephen (or of Luke, here) for their being buried in Shechem is at least as good as that of Josephus for their being buried in Hebron."§ What a pity that the good bishop did not see that, in accepting what he is pleased to term "the authority of Stephen" for the burial of the eleven sons of Jacob in Shechem, he also, to be consistent, must accept the same authority for Jacob's burial there too; for "Jacob . . . and our fathers" are but parts of one and the same antecedent term to what is predicated in verse 16. We are now prepared for Dr. Adam Clarke's own statement, "We have the uniform consent of the Jewish writers that all the patriarchs were brought out of Egypt, and buried in Canaan; but none, except Stephen, mentions their being buried in Shechem."

Thirdly, we will now consider the adaptation of this trans-

\* *Isaac and Jacob: Their Lives and Times*, pp. 182, 183; *Life and Times of Joseph*, Tomkins, pp. 116, 117.

† Josephus, *Antiquities*, book ii, chap. 8, section 2.

‡ W. C. Prime, *Boat Life in Egypt*, p. 466.

§ Bishop Pearce, in Clarke's *Commentary*.

lation to the transference of Joseph from Shechem to Hebron, to which its author makes it apply. Joseph was buried in Shechem (Josh. xxiv, 32). "There is a strange tradition that Joseph was buried at Pi-Sebek (Crocodylopolis) in the Fayûm and his body taken thence by the Jews at their departure. The people of Israel faithfully carried their great hero and fatherly friend through all their wanderings till in due season they arrived in Shechem." And under the vast echo of the blessings and curses from the hollow sides of Gerizim and Ebal lay the bones of Joseph in their Egyptian spicery, brought to be buried in the very field of his father's possession, and there in a hidden sepulcher perhaps Joseph still awaits in the flesh his further destiny. Professor Donaldson says :

There is hardly any spot in Palestine which combines as this does the tradition of past times and the concurrent assent, as to its authenticity, of the varied sects, whether Samaritan, Jewish, Turkish, or Christian; and this is the more remarkable in a country where the struggles of religious strife are so prevalent and every supposed holy spot is so much the object of violent contention, whether to Greek or Latin.

And another authority says on the same point :

When we consider the pious reverence with which Moses and the descendants of Joseph conveyed their precious relic from the land of bondage, we may conceive that, although the present erection may be on the spot of ultimate deposit, it is but reasonable to suppose they followed the custom of the Egyptians, with whose manner of interment they were so well acquainted. If so they must have made a considerable excavation in the ground, formed a sepulchral chamber, lining it with stone, and must therein have laid the embalmed body. Without making an excavation it is impossible to ascertain whether any such chamber still exists, or to discover any further particulars of this interesting spot.\*

"The Moslems point out his (Joseph's) tomb at the base of Ebal in this vicinity, and this agrees well enough with Josh. xxiv, 32."† "A ride of five minutes over the plain directly north (from Jacob's well) brings us to Joseph's tomb, an open inclosure about twenty by thirty feet, containing beyond ques-

\* Tomkins, *Life and Times of Joseph*, pp. 168, 170; Deane, *Joshua: His Life and Times*, p. 66.

† Thomson, *Land and the Book*, vol. II, pp. 206, 209. So also Tristram in Whedon's *Commentary*. Conder's *Palestine*, p. 63; and Major Wilson in *Studies in the Times of Abraham*, pp. 74, 75.

tion the ashes of Jacob's beloved son." \* The only opposing testimony to this that we have found is in Mûjir-ed-din's *History of Jerusalem and Hebron*, where he says, "Joshua being come into Syria with the Israelites buried it near Nablûs (Shechem), or rather at Hebron, according to a version widely spread among the people; it is, in fact, at Hebron that his tomb is seen and is well known."

When in 1862, under a firman from the Porte and the lead of Sûraya Pasha, governor of Jerusalem, and guarded by a large body of troops, the Prince of Wales with his suite, entered the Machpelah, there were pointed out to them the tombs of Abraham, Sarah, Isaac, Rebecca, Jacob, Leah, and Joseph. After calling attention to the agreement of the Bible with the monuments of the Hebron mosque the learned Dean Stanley, who entered the hallowed shrine with the prince, says:

The variation [of the monuments from the Bible record] which follows rests, as I am informed by Dr. Rosen, on the general tradition of the country . . . that the body of Joseph, after having been deposited first at Shechem, was subsequently transported to Hebron. But the peculiar situation of this alleged tomb agrees with the exceptional character of the tradition. It is in a domed chamber attached to the inclosure from the outside, and reached, therefore, by an aperture broken through the massive wall itself, and thus visible on the exterior of the southern side of the wall. It is less costly than the others, and it is remarkable that, although the name of his wife (according to the Mussulman version, "Zuleika") is inserted in the certificates given to pilgrims who have visited the mosque, no grave having that appellation is shown. . . .

These are the only variations from the catalogue of tombs in the book of Genesis. In the fourth century the Bordeaux pilgrim saw only the six great patriarchal shrines. But from the seventh century downward one or more lesser tombs seem to have been shown. . . . The tomb of Joseph [at Hebron] is first distinctly mentioned by Sæwulf [A. D. 1102], who says that "the bones of Joseph were buried more humbly than the rest, as it were at the extremity of the castle." †

Tomkins thinks that "this attribution of Joseph's burial was originated by jealousy of the Samaritans who possessed the real sepulcher of Joseph." ‡ And a reference to the plan of the Hebron mosque and the position of the so-called tomb of

\* De Hass, *Buried Cities Recovered*, pp. 173, 258.

† *History of the Jewish Church*, vol. 1, third edition.

‡ *Life and Times of Joseph*, p. 171.

Joseph thereto attached reveals at once that not only was "jealousy of the Samaritans" a sufficient cause of the falsehood that originated the tradition, but also a sufficient cause for the erection of the bogus tomb of Joseph, at some time later than the visit of the Bordeaux pilgrim in A. D. 333. Dr. W. C. Prime also writes :

I sent Abd-el-Atti into the mosque while I was with the sheik, and he returned and gave me a description ; but he could not draw me a plan that I could understand. He told me that in the outer court was a tomb called that of Joseph, while within the inner mosque were the several tombs of the patriarchs. . . . Some have indeed supposed that Joseph was at last carried to his father's resting place, but we have no authority for believing that his bones were removed from Shechem.\*

We might raise the question whether there is any authority for translating *παρὰ*, with the genitive, *παρὰ τῶν υἱῶν Ἑμμὼρ*, as an instrumental dative, "by the sons of Hamor." But we need not tarry here, for the fact most fatal to this translation is that Hamor's sons died before Jacob and the patriarchs whom they are supposed to have buried (Gen. xxxiv, 25, 26). There is no difficulty in accounting for the words *τοῦ Συχέμ*, "of Suchem." They were used to locate Emmor, not as to place of residence, but as to his family relation. Our English versions and the Septuagint (see Gen. xxxiii, 19) do this by saying that Emmor was the father of Shechem, the son being the more prominent person. Ephron is located by means of his tribal relation, the Hittite. The translation "in Shechem" does violence to the Greek, and is not in accord with the historic setting. The words "then residing" are supplied.

Again, "Stephen with elliptical brevity refers to six different chapters, summing up in one sentence which none of his hearers could misunderstand from their familiarity as to the details the double purchase [from Ephron the Hittite by Abraham, and from Hamor of Shechem by Jacob (Gen. xxiii, 16; xxxiii, 19)]; the double burial place [Machpelah's cave and the ground at Shechem]; and the double burial [Jacob in Machpelah's cave (Gen. 1, 13), and Joseph in the Shechem ground of Jacob (verse 25; Exod. xiii, 19; Josh. xxiv, 32)]." † We would fain agree with this master workman, but we can-

\* *Tent Life in the Holy Land*, pp. 252, 249.

† Fausset's *Bible Cyclopædia*, art. "Stephen," p. 64; comp. Wesley's *Notes*.

not. His first words suggest too much of studied design to suit the circumstances of Stephen. He leaves out of view the very important factor the eleven sons of Jacob referred to in the text as "our father," whom Stephen kept in full and near view. (See verses 9, 11, 12, 15.) It is plain that Stephen is not, by intention, speaking of Joseph's burial, for Joseph is not included in the antecedent phrase, "Jacob went down into Egypt, and died, he, and our fathers." In the preceding verse he says, "Then sent Joseph, and called his father Jacob to him, and all his kindred." The phrase "our fathers," not including Joseph, was spoken four times (verses 11, 12, 15, 19), and four times was Joseph's name used in contrast with "the patriarchs," "his brethren," "his kindred," and "our fathers." (See verses 9, 13, 14, 18-19.) With the phrase "our fathers" thoroughly interjected into the text, its meaning emphasized and made plain by repetition, how can we fail to understand that the carrying over and laying in the sepulcher refers, not to Joseph's bones, but to the bodies of Jacob and the eleven patriarchs? We cannot think that Stephen would wittingly assert as being true of twelve persons what was true of only one—burial in Shechem—nor assert of Joseph that which was true only of his father and brethren—burial in Hebron. Attention has been called to the historico-prophetic combinations in verses 7 and 43, where "a prophecy uttered by Moses is joined to a prophecy uttered by Abraham more than four hundred years" previous (Gen. xv, 16, and Exod. iii, 12), and where a saying of Amos, "going into captivity beyond Damascus," is joined to a saying of Jeremiah, "going into captivity in Babylon." These combinations are, to use a Western phrase, "straight truths." What Moses said is not attributed to Abraham, nor is what Jeremiah uttered attributed to Amos; but the prophecies of all are attributed, in accord with strictest truth, to their great originator—God. Verse 16 is of another species.

II. The Speech. What is the basis of all these attempts to explain this peculiar statement of St. Stephen? The answer is, because Stephen's speech has been understood as having been given to the Christian world, under direct inspiration, to supplement and corroborate Old Testament history. This idea



is false and foreign to the fact; there is no foundation for it. We look in vain for a statement of a message "to the churches," as in the Apocalypse, or to the effect that Stephen proposed doing for Old Testament history what Luke did for the life history of Jesus the Christ (Luke i, 1-4; Acts i, 1, 2). Nor was it his purpose to give "the generation" of the patriarchs, nor of that generation which was "baptized unto Moses," but primarily to answer the question of the high priest and to vindicate himself from the false charge set up against him (Acts vi, 13, 14; vii, 1). Stephen's speech is not a sermon. It was spoken, not in the synagogue, but before the council, and was delivered, not specifically to teach others, but for personal defense. Its fullness of teaching facts, "facts far deeper than the proof of his own innocence," is to be accounted for by the fullness of the man who uttered it (chap. vi, 8). We have no hint of a divine intention to add to the Old Testament history certain omitted facts. Stephen's speech, masterful in its delivery and array of facts, is no more than a rehearsal of the well-known events of Jewish history. "He began, with a wise discretion, from the call of Abram, and traveled historically in his argument through all the great stages of their national existence, from Abraham to Joseph, from Joseph to Moses, from Moses to David and Solomon, and as he went on he selected and glanced at those points which made for his own cause." \*

But was he not inspired? Inspired, yes! The Holy Spirit directed him in the selection of his facts (Luke xii, 11, 12), but the facts he himself had learned at home, in the synagogue, of his parents, of the rabbis, and out of the sacred books. Every Jewish boy learned them; Jesus, while a boy, learned them; every intelligent Jew was full of them. Note how many ancient facts and personages are mentioned in the short epistles of Peter. The speech was not prepared (Acts vi, 12-15; vii, 1, 2). "It seems to have been delivered on the spur of the moment." † It was never revised; the call to die came to him as suddenly as the demand for a vindictory speech. Luke has given us Stephen's speech, not Stephen's speech revised and improved in

\* Conybeare and Howson, *Life and Epistles of St. Paul*, vol. i, p. 70.

† Farrar, *Life of St. Paul*.

a new edition. Had Luke patched up verse 16 he might also have supplied the name "Abraham" in verse 8, as in our English versions, put saving clauses in verses 9 and 12 (except Benjamin), and another thus in verse 11, "and our fathers [except Joseph] found no sustenance." Noticing the abruptness between verses 50 and 51, he could have told us if it really was, as Canon Farrar thinks, "something in the aspect of his audience, some sudden conviction that to such invincible obstinacy his words were addressed in vain, which made him suddenly stop short in his review of history and hurl in their faces the gathered thunder of his scorn." But he gave us—royal gift—just Stephen's speech as it dropped from his lips, a priceless gem in martyrology bequeathed to us by the holy, early Christian Church and the Holy Spirit. We know not where to find such another compend of Jewish historical facts, and, when we look at what Meyer calls "a mistake made in the hurry of extemporaneous speaking," we accept the words he chose wherewith to express his thought. Mistake, yes! Slip of the tongue, yes! of the mind, yes! But a slip to be rectified the moment that calm attention was called to it, for who that thoughtfully reads doubts Stephen's fullest knowledge of all the facts? Could he have slackened speed, had it been necessary to do so before that audience, we have no doubt but that "Hebron" would have been substituted for "Shechem," and "Ephron the Hittite" for "Emmor" or "Shechem." Call it a temporary confusion of two incidents which became a permanent confusion because a hastily spoken speech was incorporated into the Gospel records without the speaker's knowledge or revision. It is a proof of its genuineness, a disproof of the redactor theory when applied to this portion of the New Testament. While telling of the death of Jacob and eleven of his sons and their burial at Hebron, the burial of Joseph, the greatest son, intrudes. In accord with the laws that govern thought it always will, it must; but according to the order observed in the Old Testament narrative it does not belong here, but with verse 45. How Stephen's Jewish instincts reveal themselves! For the moment the event of about two hundred years later (the burial of Joseph in Shechem) is conjoined to the Hebron burial of his father and brethren.

The mind, spurred to utmost speed, suggests Shechem-Hebron; the tongue takes the first word and hastens to utter the next thought presented by the mind, the Abrahamic purchase. The mind realizes that the tongue has not kept pace, and reverts to the Shechem error; the thinking of Shechem again suggests Emmor of Shechem, and Emmor of Shechem is spoken.\* On! on! his hearers can right it; they know the facts. He is not recounting them for teaching purposes, but to prove to them how fully he knows and, knowing, accepts them. To have fully and intentionally interjected the burial of Joseph would have been a glaring anticipation, for the Old Testament does not introduce the burial of Joseph until "the possession" (verse 45, and Josh. xxiv, 32). Stephen followed the order of the narrative in the Old Testament (read verse 17 in connection with Gen. 1, 24, 25, and Exod. i, 7, 8, as proof of this) and notice particularly that there is no hiatus.

Care must be taken here or we may lose sight of a very important factor of the speech, the looking forward to the fulfillment of a promise (verses 3, 5, 6, 7, 17). To the near posterity of the patriarchs there was given a dual object lesson of this Jacob and eleven of his sons lying buried in a land which is to become theirs, and Joseph in a coffin waiting to be transferred for burial into a land which is to become theirs. The first burial was a finished faith-task which they looked back upon; the second was a faith-task which they looked forward to. How the second tended to keep them in a living expectancy! The thought would come, "Though now enslaved, perhaps we ourselves shall be a part of that possession that shall carry him up to Canaan, and take possession of the promised inheritance." Delitzsch has well said:

The patriarchal history ends in the deliverer and preserver of the house of Jacob being placed in his coffin. This "coffin in Egypt" is the coffin of all the spiritual joy of Israel in Egypt. The deep silence of history settled like a dark night upon the succeeding centuries. During these Israel has no redemptive, but only a secular, history, until at last the hour of deliverance strikes, and the dumb tongue of history again begins to speak.

\* "In the speech of Stephen, by a singular variation, the tomb at Shechem is substituted for it [that is, the Machpelah at Hebron]."—Stanley, *History of the Jewish Church*, p. 489.

It may be asked why Stephen intended to speak of Ephron if he had no connection with the burial. To which we reply that it was because he had to do with the purchase. But why introduce the purchase? First, the mention of the Abrahamic purchase in verse 16 is strongly confirmatory of a previous statement, "And he gave him none inheritance in it, no, not so much as to set his foot on" (verse 5). Second, the purchase proves the vital faith of Abraham in the promises of God when he bought "a burying place" in a land wherein he was but "a stranger and a sojourner." Says Delitzsch:

Abram entered it as a foreign country subject to other lords and masters, without losing heart or faith. He dwelt therein without having a foot-breadth which he could call his own; and even after his purchase of a sepulcher at Hebron (confounded with Jacob's subsequent purchase of a similar piece of ground at Shechem by St. Stephen under the pressure of his rapid recapitulation, Acts vii, 16) he still dwelt as a stranger and wanderer in the land promised to him for an eternal inheritance.\*

Third, the desire to be buried in a purchased tomb in a land that was not theirs "shows the faith of the patriarchs, and their interest in the promised land, when to the eye of sense all seemed against the fulfillment of God's promise." How much that boughten grave meant to the Jews! What a strange providential history had been theirs since! Between the time of Ephron the Hittite and the time of Jesus the Messiah what wonders for his chosen people God had wrought!

\* *Commentary on Hebrews*, vol. II, p. 236, Clarke's Edinburgh edition.

Clinton D. Day.

ART. VII.—RECENT PHASES OF THOUGHT IN  
APOLOGETICS.

PROBABLY very few, if any, who will read this article have been converted from an attitude of disbelief in Christianity to an attitude of faith by the study of Christian evidences. To most of us Christian faith came in a very different way. It is associated with the tenderest and most sacred memories of childhood, memories of a father's counsels and a mother's prayers. But, however tender and sacred the memories with which Christian faith is associated in our minds, we cannot, as men of intellectual honesty, retain that faith unless we can find satisfactory reasons for it. The function of apologetics is not so much to furnish an apology for Christianity in the presence of its enemies as to furnish to ourselves an apology for our own belief in Christianity. As knowledge advances and habits of thought change from age to age it is evident that each generation must have its own apologetic. If Christianity is to be the faith of all ages its evidences must be capable of being so presented as to establish for each age a fair probability of its truth as viewed in the light of the knowledge which that age possesses and the ideas which dominate its thinking. Certain it is that the mode of presentation of Christian evidences in the eighteenth century, as illustrated by the classical works of Butler and Paley, is not altogether adapted to the thought of the closing decade of the nineteenth century. We propose to call attention to two phases in which the apologetic work of the last century requires to be modified in order to adapt it to the thought of our time.

I. The belief in evolution, now accepted by scientific men with substantial unanimity, requires a modification in the form of the argument from design. The function and the importance of the argument from design are recognized by all thinkers. The principle of causality forbids us to believe in an uncaused beginning. It compels us, therefore, to believe in the existence of something eternal and self-existent wherein lies the ground of all other existence. If there ever was a fool who said in his heart, "There is no God," meaning thereby that

there is no eternal and self-existent something, the ground of all other existence, it is safe to say that in the intellectual evolution of humanity that particular species of fool has become extinct. But the admission of an eternal and self-existent something leaves unanswered the question whether that something is unintelligent or intelligent, a blind law or a free and moral personality. The function, then, of the argument from design is to establish the probability that the eternal something is intelligent.

Everyone is familiar with Paley's classical illustration of the watch, whose mutual adjustment of parts bears testimony to the purpose for which it was made and to the intelligence involved in the making; and everyone has recognized the ingenuity with which it is argued that the conclusion is not invalidated, although we may never have seen a watch made and may have no idea how it was made, although the watch sometimes goes wrong or seldom goes exactly right, although there are some parts for which we can discover no use, and although it appears, on further examination, that the watch contains within itself a miniature watch factory and is capable of producing a progeny of watches. As the argument was worked out by Paley the stress was laid chiefly upon intricate and complex mutual adjustments. His illustrations from nature were taken chiefly from the complex structures of the animal body. Of all illustrations the one which seemed to put the argument with the greatest cogency was that of the eye as found in man and others of the higher vertebrates. The functional perfection of the eye depends upon the precise adjustment of the curvatures and refractive indices of a number of refractive media placed in front of the sensitive retina and guarded by a variety of protective apparatus. It can hardly be questioned that the force of the argument as presented by Paley is seriously impaired, when we consider that the eye, like all other animal structures, has come to be what it is by a process of evolution carried on mainly under the guidance of the principle of natural selection. If the eye has come to be what it is by the "survival of the fittest"—desirable variations having been selected out of an indefinite multitude of variations which have occurred, while undesirable variations have disap-

peared by the extinction of their possessors, the evolution of the organ having begun with a form so simple as to be merely a pigment fleck covering the termination of a nerve—it is certain that an argument based on the exquisite mutual adaptation of the parts of the eye does not have the same degree of cogency which it was supposed to have when the eye in its most perfect form was looked upon as an independent and original production. A homely illustration may perhaps make the point a little clearer. If we should find a vessel packed nearly or quite solidly with a variety of objects, in such wise that the small objects filled the chinks between the large ones and every salient angle of one object fitted exactly or approximately into a reentrant angle of another object or into a space between two or more adjacent objects, there might be fair ground for an inference that some one intended the vessel to be full. But, proceeding in the manner of the Paleyan natural theology, we should select for special consideration some object of exceedingly complicated form, and infer from the fact that its salient angles exactly corresponded with the reentrant angles in the adjacent objects, and *vice versa*, that its complex form was specially designed for the particular space which it was to fill. It cannot be denied that the force of such an argument would be seriously impaired if it could be shown to be highly probable that the vessel had reached its present condition by a process of shaking, wherein the small objects had gradually rattled into the chinks between the large ones and the hard objects had impressed their form upon the soft ones. This homely illustration sets forth not unfairly the manner in which the Paleyan argument is affected by the doctrine of evolution, and particularly by the Darwinian theory of natural selection.

The question is thereby suggested whether the argument from design is invalidated or only modified in its form. We think that the latter alternative is the truth. Stress must be laid, not upon minute and special adaptation of particular structures, but upon the general aspect of law and formulable order pervading all nature. This thought is most happily expressed in a phrase used by the great mathematician Benjamin Peirce, "the intellectuality inwrought into the material



world." The argument from design, in the light of nineteenth century thought, may formulate itself somewhat in this wise : A book which we can read must have been written by an intelligence kindred with our own. The universe is a book that we can read ; therefore the universe is the work of an intelligence kindred with our own. Nature has a meaning to us, and is formulable by us, because it is the expression of a mind of which our own minds are miniature counterparts.

It may be remarked incidentally that the Darwinian theory of natural selection furnishes a relief from one of the difficulties which troubled the natural theologians of former times. The apparent wastefulness of nature, in the production of countless myriads of living creatures destined to be destroyed in the embryonic or infantile stages of their existence, has always seemed something unaccountable, and something very difficult to reconcile with the conception of a wise and benevolent Creator. Natural selection shows the meaning and the purpose of this apparent waste. It shows that this overproduction has been the very means by which the more advanced forms of life have been developed from the crude simplicity of earlier forms. We do not mean to say that natural selection furnishes a complete theodicy. The unanswerable question may still be asked whether there might not have been some better way of reaching the development of the higher forms of life than through this process of wholesale slaughter ; but it is at least something to have shown that the seeming waste is not a waste, but is an effectual means of achieving a lofty end.

II. The thought of the age requires a change in the general order and perspective of apologetics. This change is required by the change in the prevalent form of unbelief. In the last century the prevalent form of unbelief, at least in England, was deism ; and the great defenders of Christian faith shaped their arguments with reference to the position of their antagonists. The whole argument, for instance, of Butler's *Analogy* is that the difficulties in the way of believing in the divine authorship of Christianity are not other in kind nor greater in degree than the difficulties in the way of believing in the divine authorship of nature. Accordingly, presuming that

his readers were ready to believe in a divine Author of nature, he called upon them to believe in a divine Author of Christianity. Very different is the prevalent phase of unbelief to-day. In the thought of this age deism is thoroughly discredited. No religious or philosophic system ever paid so poor interest on the investment of faith required for its acceptance as deism. If a man is able to stretch his faith so far beyond the reach of sensuous experience or of mathematical demonstration as to believe in a personal God, it seems absurdly foolish to forego the comfort and the inspiration which lie in the belief in a heavenly Father and to make his personal God the worthless *caput mortuum* of deism. The unbelief of to-day refuses either to predicate or to deny the personality of the ground of all existence, maintaining that that question transcends the reach of human faculty, and that the only philosophical attitude is the holding of opinion in abeyance. Agnosticism is the unbelief of to-day; and arguments addressed to the deist make no impression upon the agnostic.

But while, outside of the pale of Christianity, there is less disposition now than in the last century to concede or accept the existence of a personal God, there has been a wonderful change in the attitude of non-Christian thought toward the person of Jesus Christ. A profound reverence for the character of Jesus is almost as characteristic of the heretical thought as of the orthodox thought of our time. Compare the scurrilous blasphemy of Paine with the tender sentimentalism of Renan, and you will find a striking illustration of this change of feeling toward Jesus. The writer remembers once, when he was younger than he is to-day, quoting in a sermon the exquisitely beautiful sentences which form the conclusion of Renan's *Life of Jesus*, and he remembers how some venerable saints in the congregation shouted their rapture over that tender tribute to the memory of their Lord. In view of this twofold change in the character of prevalent non-Christian thought it is not strange that Christian apologists have come to ask themselves the question whether the evidence of Christianity is not stronger than the evidence of theism, and whether, in assuming theism as a basis, and appending Christianity thereto as a corollary, they have not failed to show the

real strength of the evidence of the truth which they have sought to defend.

But the change in the order and perspective of apologetics is not due alone to the change in the prevalent form of unbelief. It is due chiefly to a change in the general character of the thought of the age. Believers and disbelievers in Christianity float on the same stream of the world's thought, and feel the impulse of the same current. The thought of the eighteenth century was bound at all hazards to be systematic; the thought of the nineteenth century cares not whether it is systematic or not. Eighteenth century investigators were unwilling to march into the territory of the unknown, except in the most elaborate and punctilious military order. Nineteenth century investigators deploy as skirmishers, and are content if, by the most irregular scientific bushwhacking, they can bring in a few captive facts. Eighteenth century thought on every subject aimed to lay down first principles which were axiomatic or capable of somewhat easy proof and then to proceed to ulterior conclusions by a rigorous process of deduction. Nineteenth century thought is chiefly inductive. It conjures up an hypothesis, and tests it by its coincidence or lack of coincidence with facts. Only exceptionally are its hypotheses capable of verification, by some crucial experiment or observation which absolutely excludes all alternative opinions. In the vast majority of cases its hypotheses find a provisional verification in that the *tout ensemble* of phenomena appear to accord with the chosen hypothesis more fully than with any alternative one. It is a striking illustration of this change in intellectual habit that those sciences whose work is largely mathematical and deductive attained a condition of relative maturity much earlier than those sciences whose work is mainly observational and inductive. Newton's *Principia*, the epoch-making masterpiece of deductive science, belongs to the close of the seventeenth century. Darwin's *Origin of Species*, the epoch-making masterpiece of inductive science, belongs to the middle of the nineteenth century.

This change in the general habit of thought of the times changes naturally the order and perspective of apologetics. Eighteenth century apologetics had to be systematic and con-

secutive. It must make theism the fundamental proposition, and proceed to build the evidence of Christian revelation upon the foundation of theism. But the consecutive method, although perfectly adapted for subjects in which demonstration is possible, is essentially ill adapted for subjects in which the reasoning can be only probable. In geometry we can start with axioms which may be accepted as substantially certain, and Proposition 1 may be deductively inferred from axioms and definitions. In the demonstration of Proposition 2 we may use Proposition 1, as well as the axioms and definitions, and so on through the series. The same virtual certainty that marks the axioms at the beginning is carried forward with force essentially undiminished to the end. But this mode of procedure is not equally effective on subjects where demonstration is impossible. If we have two premises, the probability of whose truth may be expressed in each case by the fraction  $\frac{3}{4}$ , the resultant probability of the conclusion, on the assumption that these premises include all the evidence for the truth of the conclusion, has a value of only  $\frac{9}{16}$ . If we proceed to use that conclusion as a premise for further consecutive reasoning it is evident that the force of the probability is weakened at every step until the argument comes to be of utterly insignificant value.

But the traditional presentation of Christian evidences was not merely subject to the weakness that is inherent in a consecutive presentation of evidence on a subject which does not admit of demonstration. The argument came to be burdened with a gratuitous accumulation of inconsistencies. The outline of procedure in apologetics has, in fact, often been substantially as follows: Proposition 1. There is a God, because the religious intuitions of humanity affirm that there is a God. Proposition 2. There is need of revelation, because the religious intuitions of humanity are so conflicting and uncertain that they are good for nothing. Proposition 3. Christianity is a revelation from God, because the religious intuitions of humanity approve it. If the reader who has reached that stage in the treatise has any lingering faith in either God or man it may be matter of thanksgiving.

From a consecutive we must be led to a cumulative presen-

tation of the evidence. Our apologetic must conform, not to the consecutive and deductive model of eighteenth century thought, but to the hypothetical and inductive model of nineteenth century thought. The verification of belief must be sought, not in a single invincible line of argument, but in the conformity of the belief to an assemblage of multitudinous phenomena, in the convergence of lines of evidence drawn from different and apparently disconnected classes of facts. It was remarked long ago by Lord Bacon that the confirmation of scientific theories depends upon the mutual coherence and adaptation of their parts, whereby they sustain each other like the parts of an arch or dome.\* No finer example of this dome of hypothesis is afforded in the history of human thought than in the case of that theory of evolution whose discovery and verification has been the great intellectual achievement of the nineteenth century. Do we believe in evolution because organs appropriated to different uses maintain a homology of structure? or because the bodies of animals and plants are full of rudimentary organs? or because the successive stages of development of the embryo are in large degree approximate recapitulations of the series of earlier and lower species? or because the geological record shows in successive ages a gradual expansion of organic types, a progressive ascent to forms of higher grade, and a gradual approximation to the fauna and flora of to-day? or because successive faunas and floras in the same region reveal a similarity which suggests community of origin? or because the boundary lines of all groups recognized in zoological and botanical classification grow more indefinite with increasing knowledge? No. Not one of these classes of facts would be sufficient to establish a reasonable probability for the doctrine of evolution. The probability of the doctrine lies precisely in that all these different and independent lines of argument converge to one conclusion, in that the idea of evolution gives an intelligible and unitary significance to all these classes of facts which are otherwise disconnected and meaningless. In like cumulative form must be exhibited the convergence of evidence toward

\**Theoriarum vires, arcta et quasi se mutuo sustinente partium adaptatione, qua quasi in orbem coherent, firmanur.*

the truth of Christianity. Nature, with its myriad adaptations and its all-pervading order and law, its omnipresent aspect of intellectuality; man, with his inextinguishable sense of responsibility and his irrepressible religious aspirations; the historic Jesus, with his stainless life and his unparalleled teaching; Christianity, with its doctrines so sublime, so comforting, and so ennobling; Christendom, with its vast philanthropies and its new type of civilization—these constitute an *ensemble* of facts which must be rationally accounted for. The idea of a heavenly Father revealed in Christ Jesus gives to them all an intelligible and unitary significance.

The real evidence, then, for Christianity is not found in any one line of argument, but in the convergence of all lines. The dome rests, not on one pillar, but on many pillars. But, although the dome must be supported on every side, and its strength is dependent upon the many-sidedness of its support, it is not necessary that all the pillars should be equally strong or should sustain equal proportions of the weight of the structure. And, while the strength of Christian evidence consists in the convergence of various lines of evidence, it does not necessarily follow that those various lines of evidence are equally important. Nor will the comparative importance of different lines of evidence be the same in different ages. Of the various convergent lines of evidence we believe there are two which are especially impressive to the thought of the present age. One of these is found in the effects of Christianity. And here we come to formulate the unconscious logic of our childhood's faith in Christianity. The noble lives and characters of those who in our childhood were nearest and dearest to us were a proof of the truth of that religion which expressed itself in life and character. It is in this view an inspiring thought that the duty of the Church is not merely to expound, but to make, the evidence of Christianity. The world beholds the daily miracle of souls dead in sin rising into the life of goodness, and, as in the ancient days, the multitudes glorify God, who hath given such power unto men.\*

But of all evidences of Christianity to modern thought the

\* Matt. ix, 8.

personality of Christ is the most impressive. The most eminent characteristic of modern religious thought is that it is Christocentric. Too often has Christianity been thought of and spoken of as the religion of the Bible. It is not the religion of the Bible; it is the religion of Christ. The scoffers of Antioch builded better than they knew. They gave to the disciples a name so characteristic that the very life of the Church depends upon its fidelity to the connotation of that name. A Christian Church was living and growing, multiplying in numbers, advancing in thought and in the development of Christian institutions, for two thirds of a century before the last book of the New Testament was written, and we know not how much longer before the idea of a New Testament canon was developed. In the Christocentric attitude of modern Christian thought we can regard with peaceful complacency the critical questions which are so full of terror for a bibliolatrous faith. It matters not whether the gospels are inerrant, if only they give us a substantially true picture of the life and character of Jesus. If the Pentateuchal legislation is an accretion of codes belonging to different ages and more or less inconsistent with each other, and if prophetic predictions have again and again failed of fulfillment, it is yet enough for us that the law and the prophets were a preparation for Christ and found in him their fulfillment. Christ himself is not merely the inspiration of Christian life and the center of Christian dogma, but the foundation of Christian apologetics. "Ye believe in God, believe also in me," said the Master to his perplexed, doubting, sorrowing disciples, while he yet waited for the glorification which could come only through the cross and the sepulcher. Enthroned by the reverent love of humanity, inspiring the world's highest thought and noblest life, Christ might say to the doubters of our age, "Ye believe in me, believe also in God."

*Wm. North Rice.*



## ART. VIII.—DOES GOD SUFFER?

YES, he does. This is our answer to the question. To sustain it we give the following reasons, which we think rise to the dignity of an argument:

I. The philosophical reason. Nature is varied enough to suggest that its Maker has infinite resources. Some flowers are beautiful; some, fragrant; some, both. Birds have different shapes, hues, and powers. Beasts and men differ in their places and capabilities. Through the whole realm of being there is diversity. No part bears the impress of all. The careful observer, however, will find one capacity common to all forms of life. The gradation of this capacity marks the grade in the scale of being—in some places large, in others small. But as a principle it is the common basis of life. It is the capacity to suffer.

Who shall say there is no form of pain to the seed that, breaking the crusted earth, must burst its own skin before its first leaf can be developed? Who can watch the bird emerge from its shell, the crab shed its cast, or any other form of bursting life, without the conviction that "the whole creation groaneth and travaileth in pain together?" As far as observation goes the capacity for pain is universal. The biblical statement would include vegetable, as well as animal, life.

We hold it to be true that the Divine cannot impart what he does not possess; also, that what he possesses is held as attribute of his nature. He has no beauty but of essence, no wisdom but of mind, no will but of being. That he possesses beauty few will doubt. Jesus saw more beauty in the lily than he had seen before. He saw no more than the lily possessed. Since he read its message—a message beautiful as its form and fragrant as its perfume—it has not been more beautiful, but its native beauty has been seen more clearly. The song of the mocking bird is sweeter in itself than the screeching of an owl. Not all God's creation is grounded in the realm of utility. "In a great house there are . . . vessels . . . to honor, and some to dishonor." Christ's appreciation of the beautiful—shown in a love for the solitude of the mountain,

the stormy lake, the flowers of the field, the sparrow on the housetop, and the children clustering around him in his toil—all proclaim that God sees beauty where beauty is. Yea, they show that God is beautiful. Is it because a sight of the Divine fills with fear or with reverence that the angels cry, "Holy, holy, holy?" Are we to ascribe glory to God because he does not possess it, or because it is his? Indeed, the eternal love of equity, native to the Divine, must be surpassingly beautiful to the spirit taking cognizance of it. No wonder Faber, breaking into song, sings,

How beautiful, how beautiful,  
The sight of Thee must be!

There were no beauty in nature unless beauty were native to God. Man would have been without will unless the divine Being had possessed will. He could not give what he did not have. We do not measure the will of God by that of man. The gift can never be the measure of the giver. God has freedom, for that he has imparted. Man is free to do right or wrong. Does some one suggest that this makes God free to sin? We are not afraid of the implication, for we believe it to be true, though we have no fear of his sinning. God is as free as man. God is free to anything. He is as infinitely free as he is infinitely good. The stability of the Divine is grounded in his purity, and not in any circumscribing of his liberty. We prefer to believe that God is good because he wants to be, rather than to believe he is good because he has to be.

Why is not beauty universal? Why not wisdom? or, even freedom? Why is suffering a universal possibility? Does some one say because of sin? We doubt it. It was sorrow, and not pain, that came as a result of the fall. Pain and death were before sin. The very soil of the garden was a result of death in vegetation. The tempter was right in that they should become as God. They came to know sorrow. We believe the capacity to suffer is universal, because it is the profoundest trait in the divine nature. If some grant the ability, but deny the experience, we say no part of the divine nature can be inactive; we are not willing to charge God with the most selfish trait known to an intelligent mind, namely, to refuse activity to one's nature because its working would

hurt. As well might we expect a mother to cease loving a child because he will grieve and wound her. God does not give to nature a burden that he will not bear. He is a father, and not a Pharisee. All nature proclaims that God suffers.

II. The analogical reason. It is more than suggestive that ascent in the scale of being means added capacity to suffer. Not always added strength, beauty, or enjoyment follows higher life, but always added ability to suffer. The flower cannot suffer like the bird or beast, nor can the latter suffer like man. Yet nature knows sorrow as well as pain. The bird will fret at the loss of its young. The cat will mourn a kitten gone. Stories are numerous of dog and horse that have died of grief at the loss of master and friend. Over the wayward a parent will mourn for years. Beside the open grave one stands with breaking heart. Somewhere in the ascent pain passes to grief, and from the muscles to the mind. We have seen suffering that, while not of the body, has broken the body by its weight. Beneath a heavy heart the muscles weaken, the nervous forces waste, and the snows of winter fall in June. The grave is opened at the meridian of life. Men say, "He died of a broken heart," which means, of suffering. Why should we be afraid to apply a universal principle? Ascent in life means added capacity to suffer, and argues the suffering of God.

This reasoning, when applied on moral lines, is called the "Christian conscience." Why have nations practiced most revolting customs for centuries without revolution of public opinion? China has left her innocents in the streets. Only Christian nations forbid cruelty to beasts. It is not a true answer to say the latter are more humane. The truth is, they are more divine. Altruism is no part of heathenism. Impelled by the altruistic spirit of Christianity, the missionary has raised his voice, the Church has felt, nations have heard, and governments have been compelled to listen. Customs of heathenism, hoary with age, have been prohibited, not by the nation enslaved, but by the nation feeling for them. The indignation felt by Christ in the temple has flamed in the Christian conscience, filling every part of the Church militant with feelings of sorrow. The world may know facts. Only

Christians feel them. The life of the heart is not comprehended by the head. Not even the Divine takes cognizance of human sorrow, save through his sensibilities.

This is equally true in the life of nominally Christian nations. There is no reformation in the State but is born of the Christian conscience. The revolt against slavery is in evidence. The declaration on temperance which now gleams in the heavens like the morning star, a prophecy of day—that “it can never be legalized without sin”—is from the conscience of the Church. The only philosophical answer for this fact is that the conscience of the Church feels, the State sees. The conscience of the State is not moral. The feelings of the Church on this question are not of pleasure, but of pain. One represents the Divine in it; the other, the Divine about it. If an awakened Christian conscience knows sorrow it argues the grief of Him who awakens it. What causes the “Bridegroom” no pain can never give his “bride” grief. The sorrow of the Church means the grief of God. In still a narrower sense the analogical reason may be applied. The life of the Church has expressed itself in revivals. A revival never visits a community save through the sorrow of some heart. It may start, like a spring, in the tears of a mother for her child, and by addition become a river of deep feeling that sweeps a community. A divine law, written in the history of the Church, is no salvation for any without the suffering of some other. One of two things is true; either the activity or the indifference of the Church expresses the life of her Lord. Can it be that the strong crying and tears for the prosperity of Zion is backsliding? And is the complacency we have dubbed indifference the ideal religious state? If God does not feel, indifference is most like him—it never feels.

Personally, we look on those times when we were sorrowfully interested in the salvation of men as being the times in our religious life when we were nearest our Lord. When with a great longing and earnest entreaty we besought men to be reconciled we supposed we were nearer our Master than when with cold indifference we saw “the wicked come and go from the place of the holy.” Indifference cannot be sinful unless God suffers. The divine in heaven and the divine in human

hearts are one. Place never changes the Deity. God on his throne and God in Christian impulse are one in nature and design. Christians cannot suffer because others sin unless God suffers for the same reason. Christian experience proclaims the suffering of God.

III. The reason from revelation. No array of scriptural texts is needed here. This is as much an inference, perhaps, as a direct statement. Some things are true that God has never orally said. It is well to note, however, that the first expression ascribed to God is one of pleasure; the second is of grief. The finished creation is pronounced "very good." The proclamation describes not only the creation, but also the feelings of the Creator. Anon it is said that the wickedness of man was great, and that it grieved God "at his heart." Forty years Israel grieved him in the desert. Grief without sorrow is not possible. He who has sorrow suffers. Will any suppose that the lives of Pharaoh and Moses, Paul and Nero, produced the same feelings in the divine nature? Will any hold they produced none? How can it be said Enoch "pleased God" and Israel "grieved" him, unless there be opposite feelings to describe? Does some one say "figures of speech?" Granted. But a figure of speech is filled to the brim with truth, when God uses it, plus an unknown quantity of the same truth, which the figure will not contain. Parables teach truth in kind, not degree. The figure falls short of the truth in measure, but never exaggerates it. How can one follow the Master in his humiliation, see him weep over the sinful city, watch his agony in the garden, hear his cry on the cross, remembering he is the brightness of his Father's glory and the image of his person—not in form but disposition—and that with him the Father is ever well pleased, and yet doubt that God suffers? Immanuel is the man of sorrows and the one acquainted with grief. If God does not suffer Jesus is not his representative. He is the "Son of man," but not the "Son of God." The one who doubts that God suffers must wait for some Christ who will know no sorrow, will not be grieved with the hardness of men's hearts, or hurt by their rejection—one who will not weep over the city he could not save because they would not. We believe Christ to be the highest possible reve-

lation to man. Yet the most pathetic picture drawn by pen, the most sorrowful life drawn by men, is the life of the God-man. The most beautiful picture of God we have is a picture of the most loving, most suffering, divine-human Being the world will ever see. A Christ proclaims that God suffers.

From a loving mother, a thoughtful father, and an elegant home a youth departed. Going into sin, he tarnished his name and blighted his prospects. The home was just as lovely, but the boy was gone. A little girl stealing into her father's room caught him in tears. Climbing into his lap, putting her arms around his neck, she said, "I know why you cry. 'Cause John's away. Papa, I's sorry for you, but I's mad at John. Naughty John!" The home in which we live is the most beautiful on earth. Kindness unmeasured is the law in our Father's house. Yet from it there have gone so many of our Father's children that all the paths of vice are crowded by them. When sometimes we come near enough to get a glimpse of his face it is a face of sorrow that we see. Down it there course the tears of grief. The Father hath sorrow. We know why Jesus suffered so much. He is the elder brother, and knows the Father best. Our fellowship with the Son and with the Father is often the fellowship of his suffering. Our converse with God is not always joyous, though we joy in it. We are coming to blame John and feel for the Father, to censure the prodigal and pity the parent. We have pitied the sinner and censured the Father long enough. It is time our sympathies were touched for Him who rejoices, as none other can rejoice, when John comes home. In our best moments we are sorry for God. And when he wipes all tears from our eyes it will not be by taking away the disposition to feel and molding us in marble, but by removing all cause for grief. No tears in heaven will be a result and not a cause. Philosophy, analogy, and revelation unitedly proclaim that the greatest sufferer in the universe is the Father of us all. God suffers.

*F. B. Stockdale*

## ART. IX.—MODERN GERMAN LITERATURE AND ITS TENDENCIES.

FROM an article by Professor Kuhns in the *Review* for November–December, 1897, we quote the following: “Ancient literature was thoroughly objective; it flourished chiefly in the epic and drama. . . . To-day a great change has taken place; drama and epic are out of date. All literature is subjective, and this subjectivity finds its expression in lyrical poetry and the novel.” Let the reader compare with these words a part of a paragraph from the fourth page of Dr. Wolff’s *History of the German Literature of To-day*: “The drama occupies by far the most important place in our literary interest; the lyric, and particularly the epic, have taken subordinate positions. . . . The epic is practically dead. . . . The lyric, which in the earliest period of the various peoples was so well represented, is to-day on the decline. The drama alone . . . has unexhausted possibilities.” The two sets of generalizations are hard to reconcile. That the latter approaches the more nearly the truth the following article will, so far as German literature is concerned, prove. It is our purpose to show briefly the trend of the German lyric, novel, and drama from the Second Classic Period to the Franco-Prussian War, to give a short account of the chief writers of the new German empire, and to conclude with a word on the tendencies of the German literature of to-day.

Germany has produced two really great lyric poets, Walther and Goethe, the former of the thirteenth and the latter of the eighteenth century. In Goethe we find “the plastic, dramatic, and musical character of the primitive *folkslied* restored,” and, besides, “the roots of a further development of the German lyric. Born of German life and spirit, his poems receive because of richness of form and fullness of action a classic stamp.” On the other hand, the lyric of Schiller is largely didactic. “Nowhere else,” we are told, “is the greatness of Germany’s intellectual life so copiously revealed.” The Earlier Romantic School, criticism tells us, followed Schiller, and the Later Romantic School, Goethe.



The poetry of Heine represents the highest development attained by the German lyric since the days of Goethe. Uhland, called "the classic of romanticism," "was more sincere in sentiment and more versatile in subject-matter, but was excelled by his contemporary in plastic power and melody. Körner and Arndt were the great lyric poets of the War of Liberation. If Körner's poems, which are brimful of patriotism, "represent the more brilliantly the war," Arndt's are "a truer expression of the folk character." Rückert and Platen complete the list of great lyric poets before the second half of our century. "Rückert wrote the most melodious verse to be found within the compass of German poetry," and Platen, "whose fame rests on the beauty of his versification," has been called the German Pindar.

In the third quarter of our century the most productive period of three great lyric poets falls. These are Geibel, Freiligrath, and Scheffel. Geibel, who was undoubtedly "the most lauded lyric poet of his day," and who may be considered one of the greatest literary artists Germany has produced, excels particularly "in perfection of form." Freiligrath, the German Whittier, the friend of England and America, and the translator of many English and American poems, and among others "Hiawatha," was "preeminently a poet of nature." "With glowing phantasy he reproduces her richness of color." Scheffel was the students' poet. Of all the poets who have contributed to the celebrated song book used by the German universities none has written so many or so popular student songs.

We have reached the Franco-Prussian War and the last period of German literature. A great war inspires poets and produces immortal poems. The War of Liberation had Körner and Arndt, whose patriotic songs will be sung as long as patriotism endures. The German nation hoped and expected that their struggle of 1870-71 would produce a Walther or a Goethe. Strange to say, however, the great lyric poets of the past quarter of a century are strikingly conspicuous by their absence. Of Germany's living lyric poets we think criticism awards the palm to Greif, Baumbach, and Liliencron. Greif understands well how to translate into poetic form "all

the feelings that move the human heart." Baumbach's poems have many of the characteristics possessed by those of Scheffel. Their favorite themes are, "wine, love, and delight in roving," and they excel in "humor, grace, and naturalness." He, too, has written hosts of student songs. During the past decade Lilieneron has come into so great favor that he may be considered Germany's most popular lyric poet. One of the chief factors in German end-of-the-century life is the German army, and Lilieneron, a retired captain, is the singer of the German army. The three lyric poets of to-day have great merit; however, they fall so far below the lyric poets of the Second Classic Period of the first half of our century, and even of the generation preceding the Franco-Prussian War, that they receive no great amount of consideration.

One of the important questions of modern criticism is, Why the decline in the lyric? A well-known authority says that of the various causes the two which have worked most potently are steam and electricity, with all the myriads of inventions based upon them. They have forced the lyric "from the magic realms of moonlit splendor into the glaring light of modern life," and deprived it of the most beautiful *motifs* which characterize the poetic gems of earlier days.

Goethe was Germany's first preeminently great writer of the novel. His *Werther*, *Elective Affinities*, and *Wilhelm Meister's Apprenticeship* have exerted a powerful influence on the Teutonic world. Again, criticism gives to Goethe the credit of having brought to a more perfect form the novelette, which has become so popular in the nineteenth century, and which bids fair to become the dominant literary form of futurity. Romanticism followed classicism. Francke tells us that the spirit of romanticism is best represented in three novels by three leading romanticists: Tieck's *William Lovell*, Schlegel's *Lucinde*, and Novalis's *Heinrich von Ofterdingen*. Tieck, the greatest of the trio, is one of the chief figures of German literature. He was dramatist, dramaturgist, translator, and novelist. Both his novels and his novelettes belong to the best fiction of his time.

Of the novelists whose greatest literary activity falls in the third quarter of our century the most prominent are Reuter,

Auerbach, Keller, and Freitag. Renter is Germany's favorite dialect poet. Although his works are written in Platt Deutsch, which is the language spoken by the peasantry of North Germany, they are popular in every part of the empire. The sage of Mecklenburg is one of the few European poets in whose honor the New World has erected a statue. Auerbach came into prominence through his *Black Forest Village Stories*, which we are told give an admirably true picture of this historic part of southern Germany, and which have besides been translated into many foreign languages. This work, says Kluge, "marked a new epoch in the field of literature." Perhaps the greatest novelist that Switzerland has produced is Keller, whom Koch calls one of Germany's first writers of fiction. Keller's most popular novels are considered his first and his last, *Green Henry*, and *Martin Salander*. The first, in its revised edition, created such a sensation that it must be reckoned one of the literary events of recent German literature. Germany's Thackeray and her "ideal novelist of the cultured and moneyed middle class of society," is Freitag, whose greatest novels are *Debit and Credit*, which gave the author an international reputation, and *The Ancestors*, a series of historical novels that have been termed "a German national epic in the form of fiction." Freitag was also a dramatist of distinction. His *Journalists*, which one authority calls the greatest German comedy of the century, certainly ranks second only to Lessing's *Minna von Barnhelm*.

Germany's leading living novelists are Spielhagen, Fontane, Heyse, and Ebers.\* "In the year 1870," says Litzmann, "Freitag and Spielhagen were the greatest and most extensively read novelists of Germany." Freitag died a very old man several years ago. Although Spielhagen gained his reputation before the Franco-Prussian War, most of his literary work has been done since that time. His first great novel was *Problematic Natures*. Spielhagen is a voluminous writer, and in all of his works of fiction, which discuss the many questions of the day, criticism sees a perfectly reflected image of the present generation. In his novel entitled *From Night to Light*, which is considered one of the best German works of

\* Ebers has died since the writing of this article.

its character, we find "the idealism of the older school combined with the realistic tendencies of our time." Fontane may be considered one of the greatest realistic novelists Germany has produced. Born of a French refugee family, he has spent most of his life in the city of Berlin. He is a very versatile writer. His best works, however, are his novels, which until the beginning of last decade got their material from the past. Sixteen years ago, when already an old man, he began to make modern Berlin the scene and modern Berliners the characters of his works of fiction, and the novels he has given us during this time may be considered, in the estimate of the writer, his cleverest productions. Germany has, perhaps, never had a novelist who was so noticeably productive in his old age. Heyse, son of the celebrated philologist, was born in Berlin, but lives in Munich, whither he was called by King Max. He has achieved distinction in several fields of literature. His chief strength, however, lies in the novelette. "A favorite of the fair sex," "a representative of elegant correctness," and the possessor of "a never-failing good taste," Heyse is Germany's "undisputed master" in the short story. His novelettes, which consist of thirteen volumes, possess "truly artistic perfection." Like many of his contemporaries, he prefers to lay the scenes of his novelettes in the land which Germany loves most of all foreign lands—Italy. Heyse is said to be deeper than Tieck, and as a story-teller he has been compared with the almost inimitable Wieland. His two principal novels are *The Children of the World* and *In Paradise*. Ebers is the most international of Germany's living novelists. Until the state of his health compelled him to resign he was a Leipsic professor. His lifework has been very productive in two fields, Egyptology and fiction. A quarter of a century ago he found in the ruins of Thebes a papyrus which dates from the sixteenth century B. C. Of the many scholarly works Ebers has published the one on this papyrus, called *Papyrus Ebers*, is the most important. The scene of most of his novels is laid in the land of the pyramids. His best novel is considered *An Egyptian Daughter of a King*, although several others have no doubt been equally popular. It is difficult to tell which is Ebers's vocation and which his

avocation. His *debut* in the university and the literary world occurred in successive years.

Germany has produced few really great dramatists. Lessing, philosopher, theologian, philologist, dramaturgist, and dramatist, is called the reformer of German literature. Although he worked assiduously in many fields of intellectual endeavor he achieved distinction in every one. It was this many-sided man who wrote the first genuinely German comedy, which critics call "The best German comedy," and who has been termed by Brander Matthews the world's greatest dramaturgist of the eighteenth century. Lessing led the way, and Goethe followed. Goethe has been dead long enough to give criticism a sufficiently great perspective to enable it to fix his place among literary artists. "The prophet of generations unborn" is the greatest poet and his "Faust" the greatest drama the world has produced. Schiller, some years younger than Goethe, died twenty-seven years earlier. He is Germany's most popular dramatist, the dramas of his great contemporary being too psychological ever to gain great favor. Schiller was wonderfully "skilled in the craft of the theater" and exceptionally "cunning in stage effect." The world can boast few dramatists whose works of art contain in such a high degree all the elements that enter into a great and successful drama.

From the Second Classic Period to the Franco-Prussian War Germany produced three great dramatists—Kleist, Grillparzer, and Hebbel. Kleist, "the greatest dramatist of the Romantic School," devoted only the last six years of his short life to literary work. He committed suicide when only thirty-four. Several of his dramas, particularly "The Broken Pitcher," "perhaps the best German comedy in verses," and "The Prince of Homburg," "the most brilliant poetization of the Prussian spirit," have gained a permanent place in the repertoire of Germany's royal theaters. Grillparzer, "the greatest dramatist Austria has produced," and undoubtedly the dramatist of the century, if we except the two classics, Goethe and Schiller, began his literary career as a member of the Romantic School. However, with his second drama, "Sappho," of which Koch says, it is "the only German poetic

production whose diction and style almost reach Goethe's 'Iphigenie,' the Austrian began to seek his inspiration in the antique world, and created dramas which may be placed among the few masterpieces German literature possesses. Hebbel raised himself from the humble position of a peasant boy to the proud distinction of being one of the greatest dramatists of Germany. The two principal sources of Hebbel's powerful dramas are the Bible and the German folksaga. His best work is the celebrated trilogy, "The Niebelungen," which gained the one-thousand-thaler prize offered by the King of Prussia.

To-day Germany boasts of a trio of great dramatists—Wildenbruch, Sudermann, and Hauptmann. Wildenbruch began writing in the seventies, and was called Germany's greatest living dramatist in the eighties. As soon as the celebrated Meiningers, whose tours mark an epoch in theatrical life, recognized in Wildenbruch a poetic genius of a high order, he immediately sprang into great popularity. Wildenbruch has been named the poet of the German youth. He received this name because of the charm of his diction and style, the patriotic character of his themes, and the magic of his personality. The dramatist whom Germany in 1896 selected to write a production to be given on the occasion of the dedication of the magnificent monument in honor of Emperor William the Great was Wildenbruch. Of all German dramatists Wildenbruch may be ranked second only to Schiller in the art of using most effectively the principal dramatic elements of a great theme. Sudermann and Hauptmann belong really to this decade. Both began their literary careers in the eighties, but the national recognition of each may be considered the first year of the nineties. Sudermann is a realist most of whose dramatic characters come from the upper classes. Like Ibsen, he seems to see only the flaws that exist in society, and deems it his duty to give society a picture of its real self.

Some of our critics question whether dramatic works that show the world its depravity really do any good. Rev. Robert Krebs, whose little book on Ibsen, Sudermann, and Hauptmann is one of the most careful and conscientious estimates

of the past decade's greatest realists, says: "A dramatic presentation of depravity, though it be photographically true, neither betters nor ennobles men." A realistic drama, we are further told, should teach a great truth. Only when we leave the theater, after having seen a realistic drama, feeling that we have been truly benefited, can we consider such a literary production a genuine work of art. We have nothing to say against realism. The first chapter of *Romans*, to which we are referred, is as realistic as any drama ever written. What we criticise is the realism that teaches nothing. Hauptmann, in nearly all of his dramas, is thoroughly realistic, in two or three much more so than Ibsen. It is possible, however, that Hauptmann has abandoned the school of realism, as a member of which he was *facile princeps* among the Germans. In "The *Sunken Bell*," his last drama, we are introduced into a world of ideality. The drama represents a striving to realize the highest aspirations. The life of the hero was a struggle; he tried to attain the unattainable and failed. His life, however, was far from a failure. Like many a striving mortal, he never reached the promised land of his aspirations, but death found him among the heights.

Germany's three greatest living writers are the three dramatists we have just briefly discussed, and the three greatest books of the decade are the three dramas, "Henry," "Home," and "The *Sunken Bell*," the first by Wildenbruch, the second by Sudermann, and the third by Hauptmann. The marvelous success of "Henry" can be imagined when it is mentioned that it received the celebrated Schiller prize, and that it was enthusiastically applauded by the emperor and empress of Germany on the occasion of its first presentation. Sudermann's "Home" is called by Litzmann, the well-known professor of Bonn, the masterpiece of a dramatist whom Robertson calls the most cosmopolitan of Germany's living writers. The real sensation of the decade, however, is "The *Sunken Bell*." "This production of genius," says Zobelitz, the critic, "was perhaps more enthusiastically received than any other work of our time." We have seen that the lyric is somewhat on the decline. The future of German literature seems then to be a matter of the novel and the drama. Broadly speaking, these two represent



one field of literature. The subject of both is man. The only important difference is the drama is written to be recited and the novel is written to be read.

Finally, we ask the question, What are the tendencies of end-of-the-century German literature? First, let us say a word on end-of-the-century German life. The three factors that are making themselves most felt in end-of-the-century German life are the university, the army and navy, and the proletariat. The German university has always played a great rôle. To-day the most impressive of the four faculties is the philosophic, which does more work than the other three combined, and the particular work of the philosophic faculty that excites most attention concerns science and life.

The past three decades have made Germany the greatest military nation on the globe. How much a standing army of nearly six hundred thousand men means in German life only a residence of some time among the Germans can show. Germany has reached the stage of her development when she feels that to progress farther she must have colonies. The important question is, Will Emperor William be gratified by a realization of his ideals in his territorial aggrandizement? He has a strong army, and hopes to have a strong navy. Whatever the end, one thing seems certain, and that is, the twentieth century will see the map of Europe as well as that of the world greatly changed. The most potent factor of German life is socialism, a movement of the German proletariat. This is the opposite of monarchism. We can do no better in this connection than to give the thought of a paragraph from Professor Francke's admirable book, *Social Forces in German Literature*: To-day we find two great classes in German life—the one represented by Bismarck, the other by Bebel; the one a wonderfully organized ruling minority, the other an equally well-organized ruled majority; the one having a glorious past, the other anticipating a glorious future; the one believing in the sacredness of hereditary sovereignty, the other believing in the justice of individual liberty; the one devoid of larger sympathies, the other inspired with the vague ideal of a broader and fuller humanity, monarchism and socialism. That the twentieth century will

witness a conflict between these two classes the signs of the times seem to indicate. Which will conquer the future alone can tell.

The foregoing enables us to answer our question. The tendencies of end-of-the-century German literature indicate that the literature of future Germany will deal preeminently with the German university, the German army and navy, and the German proletariat. To these three may be added the question of the German woman. That the literature of future Germany will therefore be more genuinely German than in the past present conditions show. The youngest school of fiction, which we have given no attention because it has produced only mediocre novelists, came into existence under the guidance of Zola, and the youngest dramatic school came into existence under the guidance of Ibsen. The former, it is to be hoped, will abandon its master. The two great members of the latter have already forsaken the standard of the celebrated Norwegian. Sudermann is to-day German to the core, and Hauptmann, principally because of his incomparable drama, "The Sunken Bell," is called "the greatest figure in German literature—perhaps in all literature—to-day."

*E. J. Anttrim,*

## EDITORIAL DEPARTMENTS.

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NOTES AND DISCUSSIONS.

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A DEVOUT and orthodox theologian, known and honored in all lands and Churches, said: "If it had not been for the prologue to St. John's Gospel I should have been an atheist." This does not persuade us that there is no proof of a divine Being outside of the gospels, but it impressively emphasizes the value of the Gospel by John, of which some thieving critics have vainly tried to deprive us.

THAT John Fiske is a careful and critica. historian will not be denied. That he has no sympathy with wanton and hypercritical skepticism toward long-accepted records is quite distinctly seen in his defense of the old tradition concerning the rescue of John Smith from death by Pocahontas, when his head lay on the big stone and Indian warriors would have beaten his brains out with their clubs had not the chief's young daughter rushed up and embraced him and laid her head upon his to shield him; at sight of which her father ordered that the white man's life be spared. For two hundred and fifty years this story was universally accepted, it being found in the *General History of Virginia*, published in London in 1624, and written partly by Smith himself. In recent years some truth seekers of acute retrospective powers have guessed backward, through two centuries and a half, that John Smith was a liar, and that he invented this story for the purpose of magnifying his own importance by linking his name in a romantic manner with that of Pocahontas, when, in later years, she visited London and was lionized as a princess. Some critics of high repute for scholarship have made this skeptical view fashionable. Mr. John Smith, being over two centuries dead, cannot defend his veracity in any earthly court; but Professor John Fiske undertakes to show, and succeeds in showing, the utter flimsiness of the attempt to impeach the long accredited story. And he takes the trouble

to do this in a very thorough manner, because, as he says, "In the interests of sound historical criticism it is desirable to show how skepticism, which is commonly supposed to indicate superior sagacity, is quite as likely to result from imperfect understanding."

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#### THE SUPERVISION OF LABOR.

THERE is a beautiful theory that we have developed a workman who needs no overseer, no whip, no driver, no watchful eyes upon him. If our workman has reached this high level of character he is a saint, nay, something more than a saint; for the virtue of the saint is that he realizes God's eye and works nobly because that eye supervises him. There is, to be sure, a patent saint who needs no divine oversight; but the patent has never produced any revenue of good deeds. The Northern man, however, is apt to pride himself upon the superiority of his white workman to the colored laborer of the South. The latter, child of a slave who worked under a hard taskmaster, had imperious eyes on him in the field, it is complained, needs constant supervision. The statement is true enough, but it is very nearly as true of Northern white workmen in similar situations. Practical builders allege that skilled workmen will do a fourth more work in a day under the eyes of his employer—on the average many will accomplish twice as much. The general belief in the capacity of workmen to do time work well without watching has grown up under our system of machinery. The steam engine is more imperious than the old slave driver. The organization of labor in mills, on railroads, in large stores, is of itself more effective than any whip could be. Perhaps we are puncturing the veil of an illusion, but the truth is always best. Many men work well, as well as they can, because they feel the divine supervision. There is no substitute for that inspiring oversight. Nothing is changed by calling it conscience. When a conscience does this kind of service it is truly "that God in man." It is of no little importance that the machinery of our age—moral as well as physical enginery—does the difficult work of watching the workmen down to fine details that remind us of the minuteness of God's inspection. If, however, we consider the matter as it is related to character, many facts conspire to make us doubt the value of the machinery inspector. Away from his mill

our workman is often as helpless as the slave without a master or the sailor away from his ship, probably quite as often as either. The habits produced by the engine inspector are good habits for the special work; but, like limited railroad tickets, they are "not transferable." The divine way of making a perfect workman—perfecting him from within, outward—works perfectly, when free to work, on all workmen, even on sham workmen; and the method is essentially a divine supervision.

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#### A WORD ABOUT THE TWENTIETH CENTURY FUND.

THE appeal of the Bishops of our Church for a Twentieth Century thank offering calls for gifts, "over and above all ordinary contributions," to be subscribed and paid within three years, beginning with January 1, 1899, to make up the sum of twenty millions of dollars. Of this ten millions are to be for the benefit of our universities, theological seminaries, colleges, and other schools, and ten millions for hospitals, orphanages, homes for the aged, and other charitable institutions of our denomination. The comments of the non-Methodist press on this call indicate the confident expectation of other Churches that the call will be honored and the amount raised. Methodism's faith in itself, its resources, and capabilities, ought not to be less than the faith which others have in it. Success in this noble effort is entirely feasible, if the right methods be adopted and energetically pushed with that unity of action which our denominational organization makes possible. One of the most experienced and fertile minds among the chief leaders of our Methodism offers a practical working plan which we here present to the Church, and the adoption of which we beg leave to urge:

We cannot do our full duty in raising this money unless we make for the rank and file of our members. It must be by the gift of the many that we succeed. The many cannot be reached without thorough organization—a plan of organization by which every individual will be under the eye and subject to the personal appeal of some other individual with authority to approach and persuade.

If we have not wisdom and enthusiasm enough to secure this organization we shall not be able to raise a tithe of the money we propose to secure. I believe it practicable to devise a plan by which all of our people—*all* of our people—old and young,

rich and poor, including every baptized child, and every other child under our care, may be arranged into groups under the direction of collectors.

All these persons—members of our Church and congregations and Sunday schools—may be divided into classes of twenty-five, one of whom shall be the leader and collector.

These classes of twenty-five should be subdivided into groups of five, and one of each group should be collector and leader for that group of five.

In this way the work of the individual leader of twenty-five would be greatly reduced, he having the assistance of five other persons who carry out his plan and cooperate with him.

By this plan, during the three years, we shall be able to reach, quarterly, every member of the Church, and every member of every family directly or indirectly connected with the Church, and by use of argument and persuasion secure from everybody something toward this "Twentieth Century Fund."

Six persons in every class of twenty-five, thus sharing responsibility, would be developed as workers. And just as in the beginning the financial plan of the class meeting developed into spiritual opportunity, we should, by this plan, gradually develop a practical and spiritual movement to do for the new century what the old-fashioned class meeting did for the fathers in the beginning.

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#### YALE LECTURES ON PREACHING.\*

It is doubtless true, as President Tucker, of Dartmouth College, remarks on opening the twenty-fifth course on the Lyman Beecher Foundation, that "each new incumbent of this lecture-ship can but feel the increasing stringency of the situation." His task has not been made easier for him by the brilliant galaxy of men who have preceded him on that platform. Nevertheless, each new lecturer brings something which none of the others had, namely, his own peculiar, God-invented personality, the tried and adopted convictions of his own unduplicated soul, the annotations of his own separate experience upon all general truths. No bright day-dawn is discredited by its

\* *The Making and Unmaking of the Preacher.* Lectures on the Lyman Beecher Foundation, Yale University, 1898. By William Jewett Tucker, President of Dartmouth College. 12mo, pp. 244. Boston and New York: Houghton, Mifflin & Co. Price, cloth, \$1.50.

innumerable predecessors, for each new morning beads afresh the common grass with sparkling distillation from its own vivific atmosphere. After all deductions of things held in common there remains to each his own mind and heart and the results they have shaped in the inward forge, where the heart heated and the mind hammered into shape. The richness of a succulent and piquant nature is unanticipated and inalienable. No endless chain of lectures on preaching could whirl Nathaniel J. Burton dry and juiceless, or dessicate the flush vitality of Bishop Simpson or H. W. Beecher. Each holds his own stimulating content, and pours it out in his turn—a vintage never ripened before. Failure befalls the lecturer, as it does the preacher, who deals in hackneyed generalities, however true and important; and success is possible only when he lets us hear the personal note sounding with authority from the throne-room, where truth, credentialed by experience, sits and rules in the palace of his own soul.

If the Yale lectures for 1898 are not so affluent and efflorescent as some others they are marked by impressive earnestness, mature wisdom, direct fitness to present conditions, sound sense, and an evidently urgent desire for immediate practical usefulness.

The lecturer holds that if there is anything which should move on from generation to generation in the consistency of unfailing power it is the Christian pulpit. He repeats a remark made by a friend to Justice Holmes, of the Massachusetts Supreme Court, to the effect that, "After all, the only interesting thing is religion;" he affirms that the mind of this age is ready and anxious to come under the authority of the truth; that very few men really wish to reason God out of existence or out of his world, or long to disbelieve in immortality, or would wish to abolish the commandments—even though they break them—or would prefer to have Christianity proven a myth rather than an historic fact; and he bids us not malign or misunderstand the temper of our age, which is anxious to be convinced, however it may search and question. He notes the growing disposition and desire of men to come again under the sway of great intellectual beliefs, to come under an authority which shall determine and rule them, and holds that this is no retrograde movement, no call to rest, but rather the appeal of the intellect to be allowed to go out once more into the affirma-



tive and to take the open field in behalf of spiritual truth; that there is a popular demand for an increase in the volume of acknowledged truth; that while, measured by the mere formalities of creeds, there has been a shrinkage, in reality there has been no shrinkage, but, rather, an extension, of natural and revealed truth; the thought of God being larger, closer, more pervasive than ever before, Jesus Christ holding a more fundamental and central position than he held at the time when Christianity began to be reexamined, the Bible being no less true and commanding than when it was in bondage to verbalism and absolute inerrancy, and the problems of human destiny being no less serious or awful because studied in the terms of a larger Christianity.

Dr. Tucker's conception of his theme, and the spirit in which he treats it, are indicated in his phrase, "the responsibility and joy of preaching." He insists that preaching is the one highest, most imperative, and most inspiring duty of the ministry, and that, when distractions multiply and duties apparently conflict, he should hear and obey the mandate of the pulpit's claims, saying, "Enter into thy closet, and shut thy door;" although in larger and exacting parishes the minister must cultivate the power of concentration or of abstraction of thought in the midst of distractions till he makes himself reasonably independent of surroundings, so that he can work on a railway train as resolutely as in his study and can think clearly and calmly or clearly and passionately in the midst of alien and unfavorable surroundings. He commends the example of Dr. Gordon, at the Old South Church, Boston, who resolved at the beginning of his pastorate that for three years he would make no public addresses outside of his church. A definition of preaching which this lecturer likes is that "it is making men think, and feel as they think, and act as they feel." The minister's first business is to make a man aware of his soul, and the next is to help him save it.

Out of his own experience Dr. Tucker gives this account of how he was brought to decide upon the ministry: "Near the close of my seminary course, when I was in no little doubt about the reality of what I had to preach, and was therefore hesitating between the law and the ministry, I chanced upon the *Life and Letters of F. W. Robertson*. One letter which caught my attention contained a statement of his personal feel-

ing toward Christ. I had never known till then that a man could feel in just that way about Christ. Here at last was reality. It gave me what I wanted. I began at once on my own account the study of the life of Christ. I began with the temptation. And from that time on I had no question about the ministry. Robertson, with his passionate loyalty to Christ, had awakened the answering passion in my soul." Quite in line with this is what he says of Paul's supreme message: "I think that it was Paul's apprehension of Christ which has given him such a place of influence in Christianity. More of the motive of Christianity is in his writings than we can find elsewhere. He never gets away, not in the furthest reaches of his logic, from the love of Christ. In this Paul is true to his date in the divine revelation. He comes into the divine thought as it becomes more urgent in the endeavor to save. We mistake if we think that the Bible advances from the sacrificial to the ethical. The advance, if the comparison is to be made at all under the idea of progress, is from the ethical to the sacrificial. That is, the motive of God comes out with a deeper promise and with more irresistible power in the New Testament than in the Old. God comes nearer to man, surrenders more, not of righteousness, but of himself, to reach man; suffers more for man. The Sermon on the Mount holds all the ethics of the commandments; but from the Sermon on the Mount to the passion and death of Jesus, what an advance there is in the motive power of the Gospel!"

Much stress is laid on the importance of the preacher's feeling toward men, his ability to come into sensitive relation to the human soul. He says: "One of the most serious questions a preacher can ask himself is this: What am I doing when I am not preaching? Where are my thoughts, my plans, my imperative desires and longings? Toward what end am I pushing with the constant energies of my nature? Preaching is not an end, but it is very easy to make it an end. Most preachers do make it a chief end, in that they make it the climax of their energy and thought and spiritual purpose. The strong tides of their spiritual being do not underrun their preaching, flowing out with it into the great life toward which it points." He gives an incident from his own early ministry: "I had prepared a sermon which had been, I doubt not, profitable to me, but which was so utterly ineffective as a sermon that

I took the liberty of asking a very discerning friend what was the difficulty with it. His reply was the best criticism I ever received: 'You seemed to me to be more concerned about the truth than about men.' Yes, that was the difficulty. I saw it in a moment. I had no right as a preacher to be concerned about the truth. I should have had the truth in command, so that I could have given my whole concern to men. As it was the sermon lacked authority." A similar illustration is taken from the experience of another: "Dr. Pentecost was preaching at one time in the presence of Dr. Bonar, enjoying, as a man will, the luxury of proclaiming the Gospel. Dr. Bonar came to him at the close, touched him on the shoulder, and said, 'You love to preach, don't you?' 'Yes, I do.' 'Do you love men to whom you preach?' That was a much deeper question, and it is worth every man's asking when he finds himself more in love with the truth, or with the proclamation of it, than with men to whom, and for whom, the truth has been revealed. . . . It is the habit of some preachers to follow the sermon with the personal letter, others with timely conversation, others with the opportunity of the after meeting. In some cases these personal methods may not be necessary. Preaching may be so quickening as to create of itself an office practice for the minister. Those who have listened to his words may be so awakened and stimulated that they will come to him and ask him for further help in the life of the soul."

The qualities which give force to public address are described as follows: "*Directness*, the power of straightforward, on-moving speech; speech which brooks no interruption, but which moves with a steadfast determination to its end, not the mere advance of logic, but the advance of the whole man; *copiousness*, the utterance of the full man, which relieves at once the fear of mental exhaustion, and gives the assurance of power in reserve; nervousness of style, the characteristic of which is that every thought is alive, that every word leaps to its task; and *massiveness*, the weight of well-organized thought, through which the speaker is able to make the whole of his thought felt through every part."

Furthermore, the language of the pulpit must be the language of certainty, of sympathy, and of hopefulness—the hopefulness of the Gospel; these will give character to its speech. All that preaching is cannot be put into any one statement.

For one thing it is truly said that preaching at its best is prayer turned round and aimed at the people: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." With equal wisdom the lecturer says that "preaching at its best is apt to be an interpretation of the Christian consciousness at its best. As the preacher rises in the utterance of his faith men about him are saying, 'Yes, that is what we have felt, but have never been able to tell. Go on; speak for us, that is our faith.'" True, also, is Dr. Tucker's saying that humility gives the preacher entrance into the high places of his high calling. "I once asked Dr. Philip Schaff to preach for me. As we passed through the doorway, near the foot of the pulpit stairs, he turned to me and said, 'Don't you always feel humble when you go through this door?' I knew that he felt what he said, and I knew that, though he was not distinctively a preacher, we should have that day great preaching, and we had it. The safety of the preacher, the safeguard from himself, lies in the growth of humility. All God's chosen ones have had it. It is the fine quality which underlies their nature. It explains their shrinkings from duty, their hesitations and reluctance. It was the ground of Moses's protest, 'Who am I that I should go in unto Pharaoh?' Of Isaiah's despair, 'I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips;' of Jeremiah's shrinking, 'Ah, Lord, God, I am but a child;' of the abasement and exaltation of Paul, 'I am the least of the apostles; I am not worthy to be called an apostle;' but 'I can do all things through Christ which strengtheneth me.'"

Another word worthy of being laid to heart by every minister of the Gospel is the statement that the truth gets its highest power when it flames in the preacher's mind and warms his heart so that it comes forth, not only radiant in its own light, but touched with emotion: "Touched with emotion; this is often the touch which makes the old new and the common fresh. As a quaint old commentator said, after reading Paul's words to the Philippians—'I have told you often, and now I tell you *weeping*'—'Ah, Paul, that makes it a new truth. You have not said just that before.'" We repeat that the Yale lectures on preaching, for 1898, if not supremely brilliant, are valuable for substance and for service.

## THE ARENA.

### nescience of God.

THERE is and has been a tendency among Arminian Methodist theologians to look with favor upon the idea that the foreknowledge of God may be limited. Two distinguished names at least will ever be associated with this thought, Dr. Adam Clarke, the great expositor, and Dr. L. D. McCabe, the able and saintly teacher who has lately gone from among us. In his Commentary on the New Testament, at the end of his notes on the second chapter of the Acts of the Apostles, Dr. Clarke argues that, "as God's omnipotence implies his power to do all things, so God's omniscience implies his power to know all things;" and he concludes "that God, although omniscient, is not obliged, in consequence of this, to know all that he can know, no more than he is obliged, because he is omnipotent, to do all that he can do." On this way of thinking it is obvious to remark:

1. It confounds knowledge and power. But knowledge is not a power or ability to know, but the knowing. Omniscience is not a faculty or power to know all things; it is the knowledge of all things.

2. It would seem to involve a knowledge on the part of God of what he is unwilling to foreknow. How shall he choose or determine not to know any conceivable future event without some foreknowledge of it?

3. It involves the acquisition of knowledge through the course of the ages on the part of God. For he cannot but know events as they come to pass, and, if he had no perfect foresight of them beforehand, how his knowledge must increase with time!

Dr. McCabe, however, pursues a somewhat different line of thought from that of Clarke, and affirms as his fundamental and all-controlling proposition that "divine nescience of future contingencies is a necessity in the necessities of things." On this declaration we submit the following observations:

1. This is not a self-evident proposition. For it lacks the nature and force of an axiomatic truth, such as that two and two equal four.

2. In common with Clarke's view it would involve the acquisition of knowledge on the part of God; and, if God is thus acquiring knowledge through the ages, he cannot be omniscient.

3. The proposition must needs apply to all God's future free volitions, as well as to those of man.

4. We may well question the competency of any finite mind to affirm so much about the possibilities or impossibilities of God's omniscience.

5. The proposition assumes a notion of what time must be with God. But what theologian, philosopher, or prophet has ever yet determined for us what time is even with finite minds? Much less will one so easily

say what time signifies with that Being with whom Dr. Clarke declares, "All that is past, and all that is present, and all that is future to man exists in one infinite, indivisible, and eternal now."

6. Dr. McCabe's arguments in support of his proposition are not convincing:

(1) He avers that future contingencies are nonentities; but the same is as true of future necessities as of future contingencies.

(2) His argument from the divine goodness is stranded and becomes futile when applied to the existence of any and of all evil now existing.

(3) The plea that knowledge of contingent future events impeaches God's sincerity in exhortations and warnings might be turned to show with equal force that omniscience unfits the Eternal for the creation and government of the moral universe.

7. Finally, we are of opinion that this doctrine of the nescience of God involves as many insuperable difficulties as it assumes to explain; and we conclude with Dr. Whedon (*Freedom of Will*, p. 274), "The real difficulty, which we distinctly profess to leave forever insoluble, is to conceive how God came by his foreknowledge."

Evanston, Ill.

MILTON S. TERRY.

#### CHURCH MUSIC AGAIN.

THE article in the last "Arena," on "Church Music," suggests to me a few thoughts on the same subject:

1. The foundation for good congregational singing must be laid in the Sunday school, where all our members begin their Church life. The children and—after they cease to be children—the young people should be taught the solid, strong, well-tested hymns of the Church. Too often the singing in the Sunday school is conducted in a haphazard way, without a thought of its educative influence. The children sing the songs that are learned most easily; and the less thoughtful the songs are the more readily they are caught up, and, the sooner learned, the sooner they lose their interest. Hence many Sunday schools must have a new music book every year. But singing should be a part of education in the Sunday school, and the children should be taught only such hymns and tunes as are worth the learning. The wise superintendent or chorister will arrange the music of the session according to a plan, having at least two Church hymns and as many familiar but good choruses, and learning one new song every week.

2. For the Sunday school, therefore, a song book is needed containing the best of the standard hymns of the Church and also many good songs of a more popular sort, yet far above the trashy melodies that fill so many of the Sunday school hymnals. I differ from your correspondent in his estimate of the *Epworth Hymnal* No. 1, which he says "was not a success." In my judgment it was the best hymnal for the Sunday school and the social meeting ever published by our house, and as good as any published elsewhere. It contains the cream of our Church

hymnal and the best also of the popular choruses, giving thereby just what every Sunday school ought to have. And its sale has aggregated a million and a half copies, and is still progressing. We know of Sunday schools that have used it for ten years, and are using it still. No other song book issued by our Church has obtained anything like its popularity. The verdict of the Sunday school world is that it is not a failure, but a pronounced success.

3. If our people are diligently taught in the Sunday school to sing the best Church hymns, then our congregations will sing, whether led by a chorus choir, a precentor, or a quartette. Of these the chorus choir is the best, but the most difficult to maintain; the precentor is second best, and the hired quartette is least likely of all to result in congregational singing, for it tends to a concert of fine music to which the congregation listens in enjoyment.

4. Many of our pastors might help the cause of good congregational singing by giving more thought to the selection of the hymns for the church service. There are many ministers whose range of hymns is lamentably narrow, for they announce the same ones on an average of once a month. Let the pastor write in the hymnal that lies on his study table a memorandum of the date when any hymn has been used, and resolve not to repeat it for twelve months. Let him study his *Hymnal with Tunes*, bring forth from its treasures hymns new and old, and make his people familiar with them; let him see that on the Wednesday evening after a new Church hymn has been practiced in the Sunday school it is sung in the prayer meeting, with an interesting story told about it (*vide* Nutter's *Hymn Studies*, or Stead's *Hymns that Have Helped*); and then on the next Sunday let him have that same hymn sung by the congregation. If three people—the pastor, the superintendent, and the chorister—will plan and work together we shall have better singing in all the departments of our Church.

New York City.

JESSE LYMAN HURLBUT.

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#### A STUDY.

THE basis on which commercial and industrial enterprises have been projected and operated in the United States within the last generation, and the remarkable success of many of them, have astonished the whole world. The climax of these operations in its highest expression, perhaps, is the fact that within the last two years the balance of trade between ourselves and the other nations of the world stands more than *six hundreds of millions of dollars* in our favor. This fact has invited the reflection and inquiry of the business world of to-day, as well it may.

The genius of these gigantic enterprises seems to be the concentration of brain and brawn on aggregated capital; the inspiration—to reduce the cost of production and thereby the cost of consumption—



having cardinal to it, however, the maintenance of uniformly high-grade quality in abundant supply; the ultimate object being to supply demand and control trade in given lines of manufactured product. To do this thought is previously focalized on these enterprises, thoroughly elaborating every detail in their projection and prosecution, until a well-defined line of action is determined on and as thoroughly carried out with reference to them. Such thought would include all resources: as the seat of production (which would no doubt be selected on the basis of low-cost real estate); proximity to abundant and constant supply of crude material required by the business; accessibility to improved machinery necessary to its prosecution; low-cost labor adapted to operate all branches of it, and facility for finally distributing product to the consumer when made.

It is for this reason that, whereas thousands or hundreds of thousands of dollars have been nervously risked in times past, millions and hundreds of millions are now unhesitatingly massed behind well-directed energy in the manufacturing, merchandising, and transportation ventures of to-day.

The necessary trend in such mammoth aggregations is to the incorporation of consolidated capital and concentrated individual energy. Incorporation eliminates individuality by absorption, but does not destroy it. Its absorption secures relief from that sort of personal element which frequently unsettles and defeats a partnership by the attritions of strong personality; whereas, if absorbed, the individuality of the corporation is itself intensified. Consolidation increases the volume of capital hitherto scattered among individuals; this insures to the unified interests greater commercial credit and purchasing power; secures low-cost crude material; multiplies the quantity of product to the volume required, thereby again reducing the cost of distribution by increasing the volume of tonnage to the centers of consumption, and in various other ways reducing the final cost of production. Concentration of thought and energy likewise secures clearness in plans, precision in design, and fervor in execution. The final result is an output of uniformly high standard quality at the lowest possible cost in production, distributed at equally low-cost transportation, to centers of consumption. These conditions existing in the very nature of things will control the markets, in a given business, beyond the whimsical influence of a so-called personal magnetism, intrinsic or extrinsic, and will secure a good will both substantial and permanent, because based on mutuality of interests between buyers and sellers—as near as may be; the very life and guarantee of permanent business relations.

This exalted individuality of the corporation so dominates that every department of its business comes to manage the individual in the common interest, rather than be managed by him for any purely personal one. The unified forces of the association are thus brought to focus on the final objects desired, namely, the uniformly highest standard of prod-

uct at the lowest possible cost to the consumers. It must not only make, but hold its trade by high-grade goods at final low-cost to buyers.

A corporation so organized and operated in good faith quite naturally finally comes to be regarded as a public benefaction, rather than a menace to the public weal. It gives regular employment to labor, pays its hire with equal regularity, distributes its products at lowest cost to consumer, and secures to labor low-cost supplies. It is itself a powerful and constant consumer (of crude material) and, as a constant patron of transportation, contributes to the social conditions of the community by providing constant employment for labor. Some corporations have come to be called by odious names, as "combines," "monopolies," "trusts," and so forth, implying gross, if not criminal, disregard for the public interests. All corporations, however, cannot justly be thus characterized; and with the abuse of the principles attempted to be set forth herein this paper has no concern. Our anxiety is with the application of proper modern methods to the business of the Church.

The real problem seems to be to reduce cost of production to the minimum, maintain the grade of product at maximum, provide abundant supply constantly, and thus secure lowest cost to consumption. How can we best apply the principles stated to the manufacturing business of the Church, namely, our publishing houses? Are their present organization and methods consistent with these principles as applied in similar manufacturing plants conducted by the business world of to-day? Is it on as potential a basis for its greatest usefulness as it may be and should be placed?

The Book Concern belongs to the preachers of the Methodist Episcopal Church. It is the oldest of all combines, and the most worthy—that of all the preachers for the production and distribution of books, periodicals, and denominational literature for the educational and spiritual elevation of the membership; it has the further commendable object of providing supplementary support for superannuated preachers and the widows and orphans of deceased preachers. None of its appointments should be on a scale so small as would defeat the former or diminish the latter, and no hesitation should be felt in increasing them to such importance and extent as will most effectively secure these original purposes of its organization. No such part of the profit should be withheld from needed increase of working capital as would cripple the efficiency of the Concern in supplying in abundance and at low-cost the literature contemplated; and no such part of it should be so used as to diminish the earning or the distribution of profits to the beneficiary contemplated. The object is a dual one—the production of low-cost denominational literature and a liberal supplemental support to the worn-out preachers; the policy required is such as will meet both these objects and thus justly carry out the original purposes. What bearing have these propositions on the conditions of the manufacturing plant, merchandise, and investment accounts of our Book Concerns—for we have *more than one*?

Our first thought should be as to the location of the plant for production. This should obviously have reference, not only to low-cost real estate, but to abundant and constant supply of all crude material required in our manufacturing, and to competent labor, mechanical appliances, abundant fuel; and, quite as much, to facilities for easy and low-cost distribution of product to centers of consumption. Full reflection might suggest a single manufacturing plant, centrally located, on a railroad having ramifying lines reaching all points readily, rather than two or more such plants. Should it not be also near a coal center, and in command, readily and cheaply, of supplies of paper and all the other requisite material of a book publishing and manufacturing business? Such a happy coincidence of needed conditions seems unlikely to be found in any of our seacoast or border cities. High-cost real estate, labor, material, and so forth, are unfortunately the accidents of all such metropolitan places. Our plant, being a purely manufacturing concern, would not, therefore, seem wisely located at either of these points.

Beyond all question so large a manufacturing business must needs have distributing houses, and as many of them as the distribution of product to possible centers of consumption requires. But could not these be also established on the same principle? Let them be fixed at centers of Methodist population and influence, so that our literature, having been first produced and distributed to them at low-cost, may be readily and cheaply redistributed from them to the constituent territory.

In our case these depositories may have been already most wisely located. But may they not be more wisely situated in the places in which they have been located? In storerooms less costly and pretentious, in streets less conspicuous, and less controlled by the demands of high pressure, competitive retail business? Our objects are not those of a general, competitive business, but to supply our own people with our own literature in acceptable form, at the lowest cost consistent with a beneficiary profit for the "Conference claimants." Surely the operation and maintenance of expensive storehouses and display rooms are not really necessary to this. Will our people not gladly seek out our sales rooms at so little cost to personal convenience as is involved in their going from conspicuous thoroughfares in our great cities to those a little more remote from the travel of trade?

If now it is thought necessary our *Adeocates* and other journals should be printed and distributed from these depositories or subcenters direct, rather than from the central manufacturing plant, so be it. That would seem, however, to be a question of accommodating a printing establishment to the depository, rather than the accommodating an entire manufacturing plant to the printing office, or rather minor departments of our book publishing house. We seem to be operating our book business in a sort of inverted column—from the circumference to the center, rather than from the center to the circumference of our originally proposed objects, that is, for the benefit of plant investment,

rather than benefit to the patrons of our literature and the Conference claimants.

Would not worldly wisdom, in as great an enterprise, having in view the same objects, speedily change all this? Such a policy as is herein only too poorly set forth would soon release a very large amount of unprofitably invested capital for more beneficent and wiser, and perhaps more legitimate, uses, and at the same time enable our agents to operate the entire business at greatly reduced expense. Some such plan need not necessitate any radical changes in the general arrangement of the details of managing the business, nor in the personnel of the management. But even if it should require some modification of one or both these, and even require the sale and relocation of the present manufacturing plants and the resituating of some of the sales rooms in cheaper property, is the matter not even then worthy of the careful consideration and provision of our Church?

No changes should, however, be hastily advised or undertaken. No changes for change sake. Perhaps it may be better—but is it?—to linger a decade longer under the shadows of a traditional policy than to enter upon untried experiments, to the successful issue of which either our methods are not yet adapted, our agencies not trained, or our thought not clear. Necessity only should dictate reform; reform should suggest caution; caution command conservatism, and conservatism combine with progress in this matter. But do not both conservatism and progress both justify and demand a careful consideration of this subject?

*Covington, Ky.*

R. T. MILLER.

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A MEDITATION.

At the present day the thought of many of our most energetic and progressive business men tends in the direction of gigantic enterprises. They talk of combination of interests, consolidation of capital, and reduction of expenses, and claim that millions can be saved by putting a business under one management, thereby effecting a saving to the consumer and great dividends to the fortunate stockholder. If this method should become general is it not a question as to its effect upon the public at large? There are many features connected with the formation of a combine that are very attractive to those who make it. It will be noticed that these enterprises are capitalized for a large amount. It could not be otherwise, for it usually means the taking of valuable property and the creation of a surplus that can be used for *any* emergency. It enables an individual to dispose of a business, not only without sacrifice, but at a great profit—one in which he may have put the energies of a lifetime, and, in the extension thereof, invested a fortune. Should he continue for a time to be a large shareholder, or possibly assume control of a new and enlarged enterprise, in the event of failure anything he may have put aside for private investment would not be involved. When we consider the small percentage of men who go through life

without failure is it any wonder that they are willing to allow the investor to take a share of the risk?

It must be admitted, too, that in a strictly business point of view there are many other advantages to be derived from consolidation. It sometimes happens that business plants have not been worked to their full capacity, and it pays to reduce their number. A writer on the influences of trusts says the trusts lessen competition in two directions, namely, buying and selling. "Without organization the units of a trade are fierce competitors in open market for raw material, the result being to advance prices. They are competitors for the sale of the manufactured product, and, in their eagerness for trade, cut down profits and keep the industry unprofitable." It remains to be seen what the result will be when rival trusts and combinations of various kinds come into competition; it will probably be, as with many railroads, reorganization. It has been charged that a director in a corporation will sometimes countenance a thing he would not do as a private individual, and it is a proverbial saying that "corporations have no souls." Now, admitting there is a saving in consolidation, are the parties uniting influenced by *that* consideration, or are they aware that there is a great amount of capital, both at home and abroad, seeking investment; that first-class securities are not only scarce and high, but pay a low rate of interest? Therefore, is it not a good thing to put industrials on the market? A statement was made a few days ago that money was cheaper in New York than in London; a thing that has not happened before in the world's history.

The question that interests Methodists is this: Are the agents of the Methodist Book Concern, together with the Book Committee, aware of the fact that, whatever may be the cause, business within the past few years has undergone a great change, and that a much larger volume of business must be done to insure even a moderate amount of profit? We believe they fully realize the situation and are constantly adopting plans to meet the present requirements. The management in New York has inherited some things that they would not have created, and it will take a little time to get everything adjusted to new conditions. The agents and Local Committee spent several weeks last year considering the policy of removing the manufacturing plant to a cheaper location. They had under consideration sites with splendid railroad facilities and other necessary accommodations for their manufacturing business, but, after mature deliberation and consultations with leading manufacturers, they decided unanimously that New York City offered advantages that could not be obtained elsewhere. There is danger that in this commercial and practical age we will lose sight of the fact that the most prominent feature of our Book Concern work should be the production of such books and periodicals as will best contribute to the culture and spiritual growth of our membership, and at prices that will put them within the reach of the masses. This is of the greatest importance; dividends

should be a secondary consideration. When we remember that the world is our parish, and that evangelistic and educational work is making rapid progress in our mission fields, both at home and abroad, it is reasonable to expect that there will be an ever-increasing demand for our literature in our home fields, and that in the near future large consignments of Methodist books and periodicals will be needed in foreign lands. Where can we find a more convenient place for shipment to foreign countries than in New York, the greatest commercial city on the continent, and destined to become the greatest in the world?

There is no place where labor, both skilled and unskilled, can be obtained with greater facility than in a large city. The members of a whole family are often engaged in different occupations as breadwinners, and will not be separated. Even the coal we use can be carted a few blocks from the river and put in our vaults at a less price than it costs many manufacturers on the line of coal roads and many miles nearer the mines, owing to the competition between the companies bringing their coal to the various shipping points in the vicinity of New York harbor. The immense quantity of paper used in New York City enables the manufacturer to send it in bulk and afterward distribute it at a nominal cost; and the same may be said of all other supplies.

The real estate of the Book Concern on Fifth Avenue is valuable, but the difference between the original cost of our property and its present valuation would buy many sites in a cheaper location where real estate values would not materially advance for many years, if at all. When we consider that elegant stores in the immediate vicinity of our property in Fifth Avenue are taking the place of private dwellings, and that recovery from the serious business depression of several years is now evidently beginning, may we not reasonably expect that the increase in valuation will be greater in the future than in the past? Any increased valuation will not increase our taxes, as in this State the Book Concern property is exempt from taxation.

It has been found that even the upper stories of our building are too valuable to be used for manufacturing purposes, and this has led to the erection of an addition on Twentieth Street. When that is completed a large amount of rentable space will be available in the Fifth Avenue building. It has also been found that there is no longer any profit in the sale of miscellaneous books from other publishers, and that part of the business will soon be eliminated. The sale of our own publications can then be conducted in a less expensive part of the building.

New presses, typesetting machines, book folders, and other labor-saving machinery of the most approved pattern have recently been purchased. Departments have been consolidated and new men selected for their superintendence. The cost of printing our papers and periodicals and also that of making books will be greatly reduced, and as the times improve it is to be hoped that the income from rentals in our building will be greatly increased.

The change of form and addition of pages to our *Advocate*, improved quality of paper, new type, and superior illustrations entitle it to a foremost place among modern newspapers—the most finished product of our civilization. To accomplish this a new printing press was required which proves to be all that was expected. As one sees the immense roll of paper suspended on a crane at one end of the press, and the neatly folded papers deposited at the rate of five thousand an hour at the other end, one looks at the ponderous but delicate machinery with mingled wonder and delight, and queries which of the two is most active—the press, or the brain of the editor? It might be added that for neatness of execution neither can be excelled.

It will be observed that the quality of work in the bindery has been greatly improved, and the introduction of improved machinery has reduced the cost and greatly increased the output. We have already taken at a profit extra work from one of the largest and best publishing houses in the city.

On August 17, 1798, John Dickins, on a capital of \$600 borrowed from his own savings, established in the city of Philadelphia the Methodist Book Concern. To-day the aggregate assets amount to over three millions of dollars, and the amount paid out in dividends, etc., to more than four million dollars. In the last ten years the Eastern house alone has paid in subsidies and cash dividends to preachers over six hundred and seventy thousand dollars.

The concentration of the various interests of our Church under one roof was a happy thought. Like a department store, you can get what you want without leaving the building. To separate any one of them would be contrary to the spirit of the age. It is hardly conceivable that any one of the wise counselors of our Church will *ever* relegate our denominational buildings in New York, Cincinnati, Chicago, and Pittsburgh to back streets, thus taking a step backward instead of forward. We believe it entirely compatible with the importance and magnitude of our denomination that we have one large commodious building located in the very best and most convenient part of each of our large cities for the furtherance of the vast undertakings of the Methodist Episcopal Church.

*New York.*

E. B. TUTTLE.

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#### COULD GOD SIN?

THE question is often asked whether or not it is possible for God to sin, and it is generally a very unsatisfactory answer which is given. Some theologians will say that potentially God can sin, but morally he cannot. Such assertions are doubtless based on a vague and shallow understanding of the nature of God. If we conceive of God as a being endowed with personality, and having outward appearance, size, and shape, then we have some grounds for making the statement that God can sin.



Before entering upon the discussion of the question of God's power to sin let us notice briefly the limitations or definitions which we wish to give to the terms "God" and "sin." According to the accepted definition of the term "being" we may call God a being, but to the majority of people the use of the word "being," in the definition of God, would be confusing and involve limitations. God is not a limited being, but an unalterable law, and is not influenced by the prayer of his creatures, nor controlled by their efforts. This unalterable law does not act blindly—which would be foreign to the Christian conception of God—but operates on perfect and eternal principles. It involves the highest conception of truth, love, justice, intelligence, and morality, but does not involve the attribute of mercy, since it is forever inexorable and shows no partiality to either infant or sage, prophet or priest, saint or sinner, atheist or Christian.

Now, let us notice the definition and nature of sin. Sin is any want of conformity to law. It is not necessary to say that sin is any transgression of God's law, for God and God's law are one, and when we are not in harmonious relation to this law we are in a state of sin. Throughout this argument we shall call this unalterable law God; and this discussion is based on three given definitions of the terms "God" and sin."

Any violation of law by its very nature necessitates punishment. Every law, whether temporal or eternal, implies that there is attached a penalty for its violation. Could the supreme law pay the penalty and meet the satisfaction of supreme law? Such a question is a manifest absurdity. Were God out of harmony with himself he would cease to be perfect, and involve himself in a contradiction which would mean utter self-annihilation. Philosophers and logicians may by their delusive reasoning demonstrate that a god can sin, but such a limited god is not God. It is utterly impossible for the human mind to conceive of an unalterable law as potentially or morally subject to change. We do not contradict, but establish, the omnipotence of God when we assert that he cannot sin, for law is only restricted in that it is confined to operate on eternally fixed principles. Thus, in the light of the above, it is easy to understand what is meant by saying that God is not merciful or susceptible to prayer. We answer our own prayers, offered in faith and with earnest desire for some coveted good, by coming into harmony with divine law. We pray in order that our minds may come into harmonious conformity with God, and thus make us godlike by pure and perfect thinking.

In conclusion, therefore, let us understand that above any and every law which man may make there exists the unconditioned law, perfect and eternally changeless, which is God, and the only God, and he does not have the power of self-annihilation—the inevitable result of the slightest deviation or sin.

WALTER S. GREEN.

*Wheatland, Ind.*

## METHODISM AND MISSIONS—THE TRUE DEPARTURE.

IN 1895, when the writer was on his way from India for furlough in the United States, it was his enjoyable privilege to attend the missionary anniversary May meeting of the Church Missionary Society in Exeter Hall, London. The meeting was an enthusiastic one, and when the summing up of baptisms from the entire field in all lands occupied by the Society was read the announcement of a gain for the year of 11,000 baptisms was greeted with applause as a great success. In that year the gain for the India Mission alone, of the Methodist Episcopal Church, was about 15,000; and it was over 20,000 for all foreign fields for the past year. Judged by actual success one of the youngest of the great missionary societies was leading this older one; and, judged by the comparative success of not one year only, we may well doubt if any missionary society, in organization and *esprit de corps*, upon the whole has more to commend it. We are glad this matter is being brought into discussion by competent authority in this *Review*. Such discussion is timely and valuable. As the discussion turns on the foreign work we confine it to this. Let us "ask for the old paths" and discern if God has been leading us as a Church in our missionary, as well as general, career. Something, doubtless, there is to be learned from others; and we must accept every lesson, taking the best and correcting mistakes. We hold no patent for infallibility, but may it not be that if a divinity has been shaping our organization the true departure is to execute well what we have legislated?

The parent Missionary Society of the Methodist Episcopal Church consists of a Board of Managers and General Committee. The former, which is the legal board of trustees of the corporation, and *ad interim* manages its affairs, is subordinate to the General Committee in some respects, and both of these branches of the Society make reports of their work to the General Conference, to which they are responsible, and by which they are constituted. The board consists of the bishops of the Church and thirty-two laymen and thirty-two traveling ministers, elected, as intimated, by the General Conference. These, with fourteen representatives of the Annual Conferences, appointed for four years by the General Conference, and fourteen representatives selected annually by the Board of Managers from their own body, with the corresponding secretaries, recording secretary, and treasurer of the Society, and bishops of the Church, constitute the General Committee. This committee meets annually to determine fields for mission work, the number of missionaries to be employed, and the amount required for the work. By a happy distribution of the body into seventeen standing committees details of work are more effectually carried out. Finance, estimates, publication, audit, etc., and various fields get special attention. It will inspire confidence in a body like this to pause for a moment and recall the mode of their appointment, which aims at securing from the

entire Church of the connection the best possible selection. The episcopal element is thus chosen from the entire Church, and always by the General Conference, itself picked from the entire Church. The corresponding secretaries and clerical lay members of the board are selected in the same way. The fourteen Annual Conference representatives forming a part of the General Committee are also appointed by the General Conference, being thus also a selection from a select body of men. The entire Church, lay and clerical, is thus scanned and sifted for the formation of the Missionary Society. It is not a vain boast that it is said to be the ablest and most remarkable company of men that assemble in the United States. In this corporation of ninety-eight men, as they now stand, are found some of the most talented, scholarly, and consecrated clergymen in the United States. In the lay side are found some of the ablest statesmen, jurists, legislators, rulers, and financiers to be found in any land. Indeed, all these are picked, as indicated, from the entire American Union. Here are men accustomed to grappling with every religious, social, and financial problem. If, as is sometimes hinted, occasionally persons should find their way into this body through motives and by means not the highest, this hardly affects the statement that in this Missionary Society we have a very choice selection of tried, competent, godly men.

In presenting an outline of our Missionary Society, or, in other words, in making a kind of syllabus of the organization of the Society and legislation relating to the effectual carrying out of the object of the Society, we may approach the matter as found in our book of Discipline from two standpoints: first, from the standpoint of *organization*; second, from the standpoint of *individual persons* as related in any way to the aim of the Society. Its organization and practical working can be effectively exhibited at a glance in this way:

#### I. BY ORGANIZATION.

1. *The General Conference.*—Our Missionary Society is "duly incorporated according to law" and is "subject to such rules and regulations as the General Conference may from time to time prescribe." As stated in the Constitution of the Society, "This Constitution shall be subject to alteration or amendment only by the General Conference." Said Conference, as we have seen, selects those who make up the personnel of the Society, which is thus the creature of the Conference, itself the highest and most select body in the Church.

2. *The Annual Conference.*—The Discipline states that "Each Annual Conference shall carefully observe the obligations laid on it in the chapter on Missionary Work." The various demands of that chapter will appear in order in the exhibit hereby made. It is sufficient in this place to state that it is "the duty of each Annual Conference to form within its bounds a Conference Missionary Society," with officers and regulations for its own administration, which is to aid the parent Society

in its work. "It shall appoint a secretary for each Presiding Elder's District" to forward the missionary enterprise. The officers of this Conference Society are to arrange for the time and place of the annual meeting and also of the annual missionary sermon, "timely notice of said sermon to be published abroad."

3. *The District Conference.*—This subordinate Conference is to exercise scrutiny bearing on the subject of missions. Consequently one important item of business is "to inquire whether all the collections for the benevolent institutions of the Church as recognized by the Discipline are properly attended to in all the pastoral charges, and to adopt suitable measures for promoting their success." This among other things means missions, and here is a place for effective leverage. This Conference apportions the amount to be raised for missions in each charge in its bounds. In due time it receives from the pastor a report of the amount raised.

4. *The Quarterly Conference.*—This Conference is "to observe carefully all the obligations laid upon it in reference to our benevolent causes." It is to appoint a committee on missions. It is to inquire at the first quarterly session what amount has been received from (a) the church and congregation, (b) from the Sunday school.

5. *The Sunday School.*—This school of moral power and benevolence is not overlooked. Each Sunday school is to be organized into a missionary society. The Discipline provides a form of constitution: "A collection shall be taken for missions, as far as practicable, at least once a month." This Sunday School Missionary Society shall provide "for brief missionary exercises in the Sunday school on the day that the missionary collection is taken." It shall also "cause suitable literature to be distributed in the Sunday school and to arrange for occasional missionary concerts."

This exhibit shows how thoroughly the Methodist Episcopal Church is organized from top to bottom in the interest of missions. Let us turn to our second standpoint.

## II. THE INDIVIDUAL METHODIST AND MISSIONS.

1. *The Bishops.*—These chief pastors sustain a very important relation to this enterprise. The various missions are distributed among them for special personal supervision, each being in charge of a specified field. Then they are active members of the Missionary Society, being *ex-officio* presidents of the Society and members of the Board of Control. This gives them prominence in the organic working of the Society. Again, "in each Annual Conference the bishop presiding shall inquire whether the Disciplinary plan for the support of our benevolent causes is carried out in every district and pastoral charge; and of each presiding elder whether he has urged in the Quarterly Conference the collection in full for all the benevolent causes." This inquiry is made "when the character of the presiding elder is under examination," and "when

the character of the pastor is examined." The possible indolence and carelessness of human nature is here provided against in this annual episcopal inquiry. It has in view the *urging*, all along the line, so apt to be needed. At each session of an Annual Conference the bishop is to "appoint one of its members with an alternate to preach a missionary sermon at its next succeeding session." "At each Annual Conference those who are received on trial or admitted into full membership shall be asked whether they are willing to do so, shall be taken and reported to the corresponding secretaries of the Missionary Society." What an opportunity this for the bishop to form and inspire bands of recruits!

2. *The Presiding Elder*.—It is the duty of this official to see that the provisions of the Discipline "are faithfully executed in his district." The phraseology aims at making the presiding elder a diligent friend and helper of missions. He perhaps can, as no other man can, put on effective pressure in aid of the work. He and the district secretary are to cooperate "in planning and holding district missionary meetings and disseminating missionary literature." In the District Conference he is "to inquire whether all the collections for the benevolent institutions of the Church as recognized in the Discipline are properly attended to in all the pastoral charges." Suitable measures are to be adopted for promoting their success. He is to see that an apportionment of missionary money to be raised be laid on each charge in the district, and in due time he is to call for a report of the amount raised. In the Quarterly Conference he is to see that this matter again pass in review, and that the charge receive its apportionment, and in due time he is to call for a report of the collection in the Quarterly Conference.

3. *The Pastor*.—If the unit of effectual work for missions is the individual church, here we touch it. Perhaps no denomination has better methods. The pastor is chairman of the Quarterly Conference Committee on Missions, the object of which is "carrying into effect the Disciplinary measures for the support of our missions." He is to (a) cooperate with this committee in "the diffusion of missionary intelligence among the members of the church and congregation." (b) He is to "institute a monthly missionary prayer meeting in each society or church and congregation wherever practical," for prayer for missions, the diffusion of missionary intelligence, and for voluntary offering for the work. (c) He is "to appoint missionary collectors and furnish them with suitable books and instructions." (d) He is to report at the Annual Conference "a plain transcript" of the work of the collectors, giving the list of the names, real or assumed, of all contributors. (e) He is to present once a year the subject of missions in each congregation and take a collection for the same. No "omnibus" meets this case. (f) He is to see that "each Sunday school in our churches and congregations is organized into a missionary society." The Discipline aims at making the pastor an earnest, loyal supporter of missions. By some the core of the business is thought to be right here.

4. *The Collectors.*—What are these but the so-called “gleaners” in other societies? And very important they are. They are (a) to call on each member of the church or congregation, and (b) make monthly returns showing all contributors and amount collected. Here is the “last man plan.”

5. *The Individual Member.*—As indicated above here we reach the “last man” as contemplated in our Disciplinary plan. The individual membership has not been overlooked. It has sometimes been stated that at this point there is a weakness in our system, but the weakness, if any, is in not working the system. The departure needed is to work the Discipline thoroughly. It provides for reaching every member of the church and congregation with (a) *Instruction*. It is “the duty of the pastor, aided by the Committee on Missions, to provide for the diffusion of missionary intelligence among the members of the church and congregation.” The church and people are to be instructed through the cooperation, too, of the district secretary and presiding elder “in planning district missionary meetings, and disseminating missionary literature.” The Sunday school also is a training center with its “brief missionary exercises,” its “suitable literature to be distributed in the Sunday school,” and the “occasional missionary concert.” To crown all this, it is “the duty of the pastor, with the aid of the Missionary Committee, to present once in the year to each congregation the cause of missions.” “The pastor shall preach or cause to be preached on the occasion one or more sermons.” “One Sabbath day” may be given to the cause. Here is ample provision for instruction. (b) Our system provides ample opportunity for *giving* to missions. The collectors, “with suitable books,” are to “call on each member of the society or church and congregation” “for his or her annual, semiannual, quarterly, monthly, or weekly contribution.” The entry of names of contributors and amounts is to be made. Then we have the gleanings of the Sunday school “at least once a month.” Each Sunday school scholar, however small, may be reached with the “mite boxes,” “collection cards,” and “occasional sales” mentioned in the Constitution of the Sunday School Missionary Society, which makes “all the members of the school members of the Society.” Then there is a final grand field day, the “once in the year” in which “the pastor, with the aid of the Committee on Missions,” rallies the congregation into line for the conquest of the world. This is the big collection day. We thus have a system gauged to reach the entire Church and congregation, old and young, regularly and systematically, ordinarily, and extraordinarily.

We have now inspected the missionary machinery of Methodism from top to bottom, looking at the organization from center to circumference and in relation to everybody in the Church, clerical and lay, old and young. Here is a magnificent, not piece, but piecemeal, of legislation, for it is the gradual outcome of much reviewing and legislating, with large experience, through many years. Here is a development of legis-

lation of wonderful breadth and minutia. The first impression of a rapid review, such as we have made, may be that we have too much machinery. But viewed in detail, and as related parts, nothing seems superfluous or cumbersome. Is there anywhere a better brief for pushing the missionary cause than this little book of Discipline, which may be carried in one's vest pocket? May we not well "ask for the old paths," and walk more circumspectly in them? This system carried out diligently would transfuse and transform the Church with enthusiasm for missions. Here are well-adjusted great wheels and small wheels, wheels upon wheels, wheels within wheels. From the great episcopal administrator to the prattler in the Sunday school infant class there is something for all to do. Such is the coordination and subordination of the parts of the organization that the word of counsel and urgent exhortation touching this cause from the bishop in Annual Conference, may echo through District and Quarterly Conference, through mission committee and Sunday school society, through presiding elder, preacher in charge, subscription collector, and Sunday school class, till it reaches the infant ticking a penny into the "mite box" ordered for the Sunday school. The connection is perfect; pressure from the highest governing body and from the greatest functionary of the Church can reach the entire membership of the connection and the children of the home. The great need is a missionary revival that will, so to speak, permeate and oil this machinery through and through and set it in vigorous motion. This is the true departure, into a discussion of which we cannot enter here. How can the Church be fired for this great work? It is not so much the *legislative* that is needed now as the *executive*. Let us learn, where we may, from others, but do not let us underrate what the legislative wisdom and godly judgment of our Church, under divine guidance, we may trust, have put in our hands. The system for pushing the missionary cause now in existence in our Church should put two million dollars into the treasury annually.

This paper has not mentioned our noble Woman's Foreign Missionary Society which is doing so much for the work. Our thought was the Discipline and the parent Society's missionary work. Nor have we entered into the question of a division of the Society into home and foreign, although perfectly convinced that the combined plan is a clumsy and unsuccessful attempt to work two separate interests in one overweighted organization. Let us have two societies; failing this, two collections specially and separately taken for the home and foreign fields, and administered by the same board for the object to which contributed. Till all this comes let us appreciate thoroughly and work powerfully what we have.

Bareilly, India.

T. J. SCOTT.

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#### "THE NEW DEPARTURE."

It is encouraging to the overworked missionary on the field to note how heartily the Church is taking up with Dr. Leonard's proposed



"New Departure" in the policy of the Missionary Society, as elaborated in the *Review* for May, 1898. The essential features of that proposition are, (1) To send out all who give satisfactory evidence of being divinely called; and, (2) to support them only as the gifts of the Church provide for their maintenance.

In thinking the matter over it occurs to one foreign missionary, at least, that it is surprising it should have been assumed all along that the salaries of the missionaries are a first lien upon the appropriations to each field, and that these must be paid in full, whether any other work was provided for or not. It is true that in not a few fields the missionaries have generously relinquished their claim, or else have given out of their salaries proportionately large sums to keep up the other work. But this action has failed to make any marked impression upon the Church at home, as it was done in some of the remote corners of the world, and only in isolated cases.

The reason why missionaries should be satisfied to accept what the Church gives them is that that is what all other Methodist itinerants do. The pastor in America has \$1,000 one year, and perhaps \$800 the next. He takes his chances. Besides this change of places, which may involve a change of salary, a large per cent of charges do not pay the full claim of the pastor. But the Methodist preacher does not enter into a lawsuit against the stewards for the balance due him. He looks for his reward hereafter. The presiding elder must share these losses *pro rata* with the pastors. In fact, the only Methodist preachers who, as a class, do not have to run the risk of getting less than their full claim are our bishops, General Conference officers, and missionaries. Dr. Leonard's proposition, if it should be adopted, would place the missionary bishops, the missionary secretaries, and the missionaries of the Church in the same ranks with the other ten thousand odd Methodist itinerants who are at work in the home field. When that takes place perhaps the remaining members of the episcopal board and the handful of General Conference officers will feel so lonesome that they will join the army of their own accord.

However, in order that the foreign missionary may not be put at an unfair disadvantage in his new relation it will be necessary to put each missionary into vital connection with some church or groups of churches in the home land, which will feel responsible for his support, as the pastors and presiding elders are. The present method of responsibility is too generally distributed to be deeply felt anywhere. But if the method, so happily styled "living links" by Bishop Thoburn, is incorporated in Dr. Leonard's plan, the missionaries would not be put at any serious disadvantage over their brethren in the home field. This plan is remarkably successful in the Church Missionary Society, is advocated in the *Review* of July, 1898, by W. W. Cadle, and was recently adopted, in part at least, by the Baptist Missionary Union.

Hinghua, China.

WILLIAM N. BREWSTER.

**THE ITINERANTS' CLUB.****THE MINISTER'S NEW YEAR.**

It seems as if the observance of the new year as a special epoch in life is becoming obsolete. Hitherto it has had two forms. One was the social practice under which New Year's Day became a time for friendly visits or calls, and not infrequently excesses. Every house seemed to be open to everybody else, whether the persons were acquainted with each other or not. This use of the new year had its favorable and its unfavorable side, but the practice has vanished, and the custom is gone of calling on friends after the fashion of the days gone by. The other aspect which was emphasized was the religious feature of the day. It was the time of watch night, when people gathered together and two or three sermons were preached, when prayer meetings were held in succession, and all waited on their knees for the hour of twelve to strike and vowed to live better lives the coming year than they had done before. This observance, too, seems to be passing away.

But there are certain things in connection with the new year which the minister should not let pass. He should not become so accustomed to the onward march of time that he does not pause to review the past and to make pledges for the future. The new year affords a fitting time for him to ask himself questions and to elicit from himself candid answers. He should ask himself what work for God and man he has accomplished in the year past. Not merely how many sermons he has preached, nor how many prayer meetings he has attended, nor how many pastoral visits he has made; but he should inquire what has been actually accomplished, how many have been brought into the kingdom of God through his instrumentality, how many persons have been rescued from downward courses, how many young lives have been inspired by his example or by his instructions. He should ask how much the world would have missed had he not been at work for the past year. The new year is a good time to strike such a balance, to make up the account, and see whether as to the matter of usefulness his life has been worth living. From the standpoint of his failures thus elicited—for, however good his past may have been, he cannot on investigation find it entirely successful—he should resolve that the points in which he has erred will not be those in which he will err the coming year.

He will also do well to inquire at this stage what personal advancement he has made during the past year, intellectual or spiritual. If he has not grown in these respects he certainly has gone backward. How many books has he read that were absolutely worth reading and remembering? Has he sought out during the year the books that have had to do with live questions and those of deep and significant interest,

and has he mastered them? The world's progress is noted by its books, and the year that has not produced some vital book touching humanity and its needs is not a successful year in literature, much less in religion. The business of a preacher is to grow. He cannot stand still intellectually. At the close of the year he has either advanced or retrograded from what he was at its beginning. A review of the year ought to show him exactly what progress he has made, or what losses he has sustained, in his mental and moral life.

As a pastor he will also need to make inquiries concerning his congregation at the beginning of the new year. He does not live for himself. What his life has been, intellectually and spiritually, it has been for others. The church is an aggregation of people bound together for the service of God and humanity. The church must grow, as well as the minister, and it will not grow unless he grows. No stream can rise higher than its fountain. No church, on the whole, will advance any more rapidly than the minister does. He needs to inquire whether the end of the year finds the church alive and with vigor going forward to the conquest of the world for Christ. He should not be satisfied if the closing year has not shown missionary zeal, as well as activity, for the church's immediate neighborhood. The minister, therefore, must take account of the church's progress or decay, as well as of his own.

Out of the new year is then to come for the minister enlarged plans for the future. He will sit down and estimate the possibilities of work for the next year. He will set before himself a goal that is to be attained, and, having done this, he will take account of his forces and the instruments by which he is to accomplish it. He will study the capacities of his people and summon all his powers to employ that people in the service of Christ. He will see that they have something to do beside attending church and prayer meeting, and he will make each one an officer in his army of conquest. He will at this time also form plans for his own intellectual improvement. He will not enter the new year with purposes half formed and decisions concerning himself undetermined. Any plan for life is better than no plan. A mistake in the selection of books to be read and of discipline to be gone through is far better than the mistake of having no ideal, of attempting no work. He will, therefore, select for the year a book of Scripture, perhaps, that he may master it chapter by chapter, and verse by verse, and word by word. He will select some work on social progress which will keep him abreast of the age on the movements of his time. Books of devotion for the stimulus of his spiritual life will not be overlooked. He will not omit to read works on his own profession, shedding some new light on the duties and privileges of the minister. Above all things, he will not enter on the new year without obtaining the blessing of God upon his thinking, his feeling, his studies, and his labors.

The true minister, as he goes forward in his lifework, will not allow occasions of great interest like this to become commonplace. When

one stops making new plans and getting fresh inspiration and taking enlarged views of things it is evident that his youth has passed. It is one of the charms of young men and young women and young ministers that they are stimulated by these occasions. It is not only a pledge of their usefulness, but a mark of their youth, and when a minister thus ceases to make fresh determinations he is no longer young, whether his age be thirty or seventy. We plead with ministers that they shall not allow the freshness of their life to disappear, and not allow themselves to lack interest in occasions like the new year, which affords so much opportunity for encouragement and inspiration. One should celebrate, then, the new year in heart and in new purposes, as well as in external religious services.

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#### VITALITY IN BIBLE STUDY.

ALL should study the Scriptures, and it is safe to assume that all Christians do study them in a greater or less degree. The minister should study them both from a scientific and practical standpoint, but should especially study them as the expression of the vital truths with which his ministry has to do. "All Scripture is given by inspiration of God," and is not therefore a mere collection of books on separate topics, but is a collection of writings which contains God's revelation of himself to the world. There is a reading of the Scriptures merely as a matter of habit. We read so many verses or so many chapters from day to day, and so arrange it that the whole Bible shall be read in a year, and this is well. One who breaks off the habit of reading soon loses all interest in the book.

So far as one may judge from observation, ministers have studied the Scriptures for a few years past with special reference to the critical questions involved in them. They have spent much time investigating the authorship of the Pentateuch, in discussing the question of two Isaiahs or one, and in attempting to ascertain the dates of the several books, especially if there is any argument to show that it is different from the one recognized by the Church. These critical questions have been the absorbing ones, and they have largely determined the form of the preaching of the modern pulpit. They have led to the preaching of apologetics and the announcement of critical opinions. The books that have been in vogue as reference books for Bible study have largely been those of a scientific and critical character.

Too much attention is being given to this aspect of the Scriptures. If the preacher of the Gospel is not profoundly convinced that the book which he proclaims is the word of God, it were well for him to stop then and there, and determine the question finally. But he who would read the Scriptures as a minister should read them with a high purpose. He will find them worthy of study for their ethical teachings. What interest will attach to the book if the preacher begins with Genesis and goes through the whole Bible, to ascertain what ethical principles and laws

are involved in it? Hidden these laws may be beneath general historic statements, but they will be found to underlie both the Old and the New Testaments. If one were to take up some modern work on ethics and read it in connection with the Sermon on the Mount, the concluding portions of the epistles of St. Paul, or the Epistle of James, he would enlarge his view of the moral dignity of Christianity and furnish for himself topics for discussion in practical life which would greatly enrich his pulpit ministrations.

Another purpose of reading the Scriptures should be for their doctrinal teaching. This involves the study of biblical theology. Books abound on the theology of the Scriptures, but the best text-book, after all, is the Bible without note or comment. He who studies the doctrinal statements of Paul in Romans and Galatians will find little additional light when he comes to read the scientific treatises on those subjects. He who would read these thoroughly and compare the works of the theologians with them will find that in the original books he has practically received the Christian teachings in their fullness. While the Christian doctrines are not formulated in the Bible their roots are all there, and out of them one can develop a system of truth which will be living to his own thought and which will be most fruitful as a basis of expositions for the people.

Another value in the study of the Scriptures for the minister is their historic examples. The Bible, especially the Old Testament, is a book of life, of the movements of human beings as well as of nations. It is intensely vital, and the old characters of the Scriptures afford the choicest field of illustration in the Christian sermon. The Church will never grow weary of illustrations taken from the Bible. The preacher needs to be so familiar with them that he will not handle them in the old, stereotyped way, but will employ them as apt illustrations of the point he has in view. Abraham, Isaac, Jacob, Daniel, and David furnish in their lives not merely instruction, but example and illustration which will be ever fresh to those with whom the pulpit has to do.

He will be a poor student who fails to study the Scriptures for spiritual inspiration. Every minister needs a book of devotion. Many such abound, and should be kept at hand either on the table or in the pocket. What blessing has Thomas à Kempis brought to the world! How his maxims and consolations have cheered and helped the believer in the duties of life! But we may find richer material for the spiritual life in the psalms of David, in the prophecy of Isaiah, in the teachings of Christ, and in the epistles of St. Paul. These books are alive with spiritual truth, the food of the soul. A passage held in memory during the day will keep life sweeter and make one work better. What seems to us important is that the minister should make his reading of the Bible fresh, vital. It should not be a mere scholarly, critical, cold discussion of authorships and language and text, but should be a study of those deep, inspired truths which God has made known to man in his sacred

word, and which it is the duty and privilege of the preacher both to understand and so to proclaim that others will understand and feel.

#### A LITURGICAL SUGGESTION.

It is well known that many of our liturgical forms, such as the administration of the sacraments, the marriage ceremony, and the burial of the dead, come to us as a heritage from the Church of England. We may not question the united wisdom of the Church, for it is often assumed that the whole world cannot go wrong, but it is fitting to suggest that some of the modifications have been for the worse and not for the better. This is particularly true of the marriage ceremony. Our form is well adapted to the uses of the people, in that it allows for a modified ceremony in accordance with the wishes of the parties. At different times modifications have been made by the General Conference. In 1864 the part concerning the use of the ring, when the parties desired it, was inserted. Not long ago a request was made of a minister of our Church, who was to perform a wedding ceremony, concerning the giving away of the bride, and he was asked whether it would be possible to have the question inserted in our liturgical form. The minister replied, suggesting that the question, "Who giveth this woman to be married to this man?" might be inserted at the same point which it occupies in the Protestant Episcopal ritual. This was accordingly done, and the parties were satisfied. It might be fitting for the next General Conference to make this insertion in our ritual, leaving it optional with the parties to employ it or omit it. This would satisfy many who would otherwise prefer to use the ritual of the Protestant Episcopal Church.

When the minister mentioned came to look over the matter further he found that our ritual places the benediction upon the married couple immediately after the declaration of their union, whereas the Episcopal prayer book places it at the close of the service. There would seem to be a logical connection in its following the pronouncing of the parties husband and wife, but it seems also proper that the ceremony should not close with the Lord's Prayer. As the service now stands the parties to the contract kneel down while the minister prays, and at the conclusion of the prayer they rise and the ceremony is ended. It would be better, it seems, if the Episcopal form were kept almost intact. Ours is the more brief, and is, in that regard, preferable, but otherwise it is a change for the worse and not for the better. In its present form the ceremony closes abruptly, which should be avoided in some way.

Should this suggestion be not deemed important there might be at least a form of benediction added which would meet the difficulties above suggested. If the suggestion meets the approval of ministers who are engaged in the active duties of their office as a fitting one, the attention of the General Conference might be called to the matter and the order of the prayer-book be restored.

## ARCHÆOLOGY AND BIBLICAL RESEARCH

### THE RELIGION OF BABYLONIA.

BABYLONIA, now generally regarded as the cradle of the human race, possessed, as the monuments of that land clearly show, a very high degree of civilization at least four thousand years before our era. Professor McCurdy, an eminent authority, maintains that the Babylonian language, even at that early period, was in an advanced stage of decay. The antiquity of this once great world-power and its intimate relations with Palestine from time immemorial make it a subject of profound interest to the biblical student. Till recently we were dependent for our knowledge of Babylonia upon the few allusions in Herodotus and a few other ancient writers, and upon the disconnected and incidental references in the Old Testament Scriptures. Happily, however, the past half century, with its archæological discoveries, has opened an entirely new field to our vision. These discoveries afford us not only direct information regarding the earliest civilization and institutions of the Euphrates and Tigris valleys but also light upon many an obscure passage in the Bible. Many a Teutonic theory has thus been exploded; and now it is far less common than it was twenty-five years ago to brand much of the Old Testament as myth and legend.

There have been no more satisfactory results in any field of archæology than in that of Babylonia and Assyria. Though not one twentieth of the mounds and ruins of these two countries have been examined, even partially, yet enough has been accomplished to enable scholars to write with tolerable certainty a connected history of these long-lost empires. We now possess the original books—clay, stone, or metal, to be sure, yet none the less valuable for that. Besides these tablets huge palaces and immense temples have been unearthed. These tell us not only of the greatness of the people but also of the nature of their civilization, their institutions, and especially their religion.

The construction and the arrangement of their temples, with their sacred utensils and mural decorations, to say nothing of the inscriptions, afford us bases of comparison. The contents of the tablets or clay-books show the intimate relation between religion and the State, between the priestly and the ruling classes of ancient Babylonia. The temple or the sanctuary of the local divinity was closely connected with the palace of the earthly ruler. Though the king was the immediate representative of the gods yet it was the priest who interpreted their will to the ruler and to the subject. He was occupied, not only in his priestly functions as a propitiator of the offended gods, but was also actively engaged in formulating laws, especially such as would secure the blessings of heaven. Moreover, the great temples of Babylonia served as the depositories of laws pertaining not only to religion, but also to the State.



The religious nature of the Babylonians, as is the case with all Semitic people, was highly developed. This is evidenced, not only by the relatively large number of religious texts, pure and simple, such as hymns, prayers, litanies, and penitential psalms already discovered, but also by the high ethical tone pervading most of their inscriptions. The hand of the priest is clearly discernible in nearly all the legal contracts of whatever nature, be they deeds of sale, transfer of property, interest-bearing notes, inventories, or what not.

The more we study the religion of Babylonia and Assyria the more we are forced to admit its similarity to that of Israel. This is natural, for were not the Hebrews of Babylonian origin? What is true of the Hebrews is also true of the Canaanites who occupied Palestine between the time of Abraham and the Exodus. When Abraham emigrated with numerous followers from Ur-Casdim, that is, modern Mugheir, in southern Babylon, to southern Palestine we are not to regard him as the first Semite who had left the valley of the Euphrates to find a new home on the shores of the Mediterranean. On the other hand, as he journeyed north to Haran, then through Syria, south to Damascus and to the territory immediately west of the Dead Sea, he doubtless found along the entire line of his march people of the same race, language, and to a great extent of the same religion. The Tel-el-Amarna tablets show that there was but very little difference between the language used in Canaan, when the tablets were written, and that of the Phœnician inscriptions and of the Old Testament. According to Sayce, Babylonian or Assyrian is more nearly related to Hebrew than to any other Semitic language. People of the same origin and tongue would, doubtless, have many religious ideas in common. Now, if the cuneiform inscriptions and other Assyrian monuments throw light upon the religious institutions of the Hebrews, may we not expect some help from the Old Testament in studying the ancient religions of Mesopotamia?

Attention has been called time and again to the similarity between the ancient Babylonian temples and that of Jehovah at Jerusalem. Professor Peters, in his recent volume on Nippur, points out some of the many coincidences between the oldest Babylonian temple yet discovered and the temple of Solomon. True, Bel was worshiped in one and Jehovah in the other, yet the underlying principles in both may be traced to a common origin. The ziggurat was built in several stories, each story even more sacred than the other. The temple at Jerusalem, like the tabernacle, was only one story high, but the sanctity of the several parts was just as clearly recognized as in the ancient Babylonian ziggurat. The little shrine on the uppermost story of the ziggurat, in some sense the habitation of the local god, corresponded to the Holy of Holies in the extreme end of the Jewish temple. The lower stories of the ziggurat had their counterpart in the Holy Place. The altar of burnt offerings was found on the outside of the temple proper. The arrangement in both cases, though differing in detail, "had its origin

in similar ideas regarding the nature of the divinity and the place and manner in which he should be worshiped. And to understand thoroughly the meaning of the Jewish temple and the method of its worship we must study precisely such a temple as Ekur, . . . at Nippur, the oldest temple of which we have any record, and one which exercised a profound influence on the religious development of Assyria and Babylonia, and through them of the whole Semitic world."

The furnishing of the Babylonian temples deserves our attention. The altar was so constructed as to present the appearance of horns, reminding us of the "horns" of the Jewish altar. Near the altar were placed huge water jars for ablutionary purposes. The "apsu," or great basin found in the temples of Chaldæa, will at once suggest the huge molten sea made by Hiram for the temple of Solomon. The two pillars Jachin and Boaz (1 Kings vii, 21) found in the porch of the temple at Jerusalem, whether purely ornamental or symbolic in their nature, were very similar to those in Phœnician sanctuaries, and were, doubtless, copied from a Babylonian prototype. There are those who see in the "ship" of the Babylonian temple, or the miniature vessels in which the gods, or rather their images, were deposited and carried about on sacred occasions, the origin of the ark of the covenant. Similar sacred vessels were also known in Egypt, and are often represented on the mural decorations.

From what has been said it will be seen that the temple was regarded in some special sense as the dwelling place of the Deity. It is therefore quite natural that sacrifices and offerings of various kinds should have been offered to the various gods in these temples. As with the Hebrews so with the Babylonians, the sacrifices consisted of animal and vegetable products. Among the objects mentioned in the inscriptions are the following: Oxen, sheep, goats, gazelles, lambs, birds, fish, milk, cream, butter, wine, oil, honey, dates, garlic, corn, herbs of various kinds, spices, and sweet incense. All the offerings must be of the best, absolutely without blemish. It is not strange that fish was offered in sacrifice, for was not Ea a god of the sea? His temple at Eridu on the Euphrates, near the head of the Persian Gulf, was one of the most sacred and ancient of sanctuaries. As might be expected there were regular sacrifices—presumably over and above the daily—on the seventh, fourteenth, twenty-first, and twenty-eighth days. The third, sixteenth, and nineteenth were also observed. It seems, however, that different temples had their different days. The most sacred of Babylonian days was the first day of the year. "At this festival Bel entered the holy assembly room, in order to fix the fates of men, especially that of the king, for the coming year." The date of the new year's day may have varied in the several localities. Hommel thinks that it was the first of Nisan, that is, March 21. According to him, "This festival of the new year and the spring was also held in remembrance of the day of creation. Assyriologists see a resemblance in this most sacred of Babylonian feasts to the Hebrew day of atonement."

The sacred literature of the Babylonians has also much in common with that of the Hebrews; such as the story of creation, the garden of Eridu (Eden), and the account of the deluge. There is in the British Museum a stone cylinder on which "two human figures are depicted with a serpent behind them having their hands stretched out toward the fruit that hangs from a neighboring tree." There is in the Louvre a bas-relief which recalls the cherubim of Gen. iii, 24. It is a Phœnician monument on which are winged griffins guarding the sacred palm tree. Many other items pointing to a common origin could be given.

We find also many religious ideas which betray a common origin. The Babylonians were undoubtedly polytheists. However, it would be wrong to conclude that all the different divine names found in the inscriptions represented different gods, for, as El, Elah, Elshim, El-Shaddai, El-Elyou, Jehovah, and Jah of the Hebrew Bible refer to one and the same God, so also some of the gods of Babylonia passed under several names at different times and in different localities. The religion of ancient Babylonia, though possessing much of the grotesque and coarse, was not devoid of noble sentiments and lofty conceptions. The gods were not only omnipotent, but loving and merciful. True, the doctrine of love to them was not emphasized, but was subordinated to that of awful, not filial, reverence. Marduk, we are told, created men out of kindness toward them. Professor Jastrow, in his recent volume on the *Religion of Babylonia and Assyria*, reproduces in good English translation many of the cuneiform tablets bearing upon this subject. The problem of suffering and evil as explained in the Babylonian texts seems quite familiar. Suffering of every nature is the direct result of sin. Happiness can be realized only by an unconditional surrender to the divine will. Obedience to the gods was the source of all joy and gladness. Such teaching naturally elevated the standard of public morals. That this was comparatively high is shown by the tone and language of numberless commercial and contract tablets. The penitential psalms and prayers of the Babylonians contain passages of exquisite beauty, showing a profound realization of the evil of sin, and a noble ethical sentiment. The prayer of Nebuchadnezzar to Marduk, as he was about to commence his reign, compares favorably with those of the Hebrew rulers. We append Professor Jastrow's translation:

O Eternal Ruler! Lord of the universe!  
Grant that the name (life) of the king whom thou lovest,  
Whose name thou hast mentioned, may flourish as seems good to thee.  
Guide him on the right path.  
I am the ruler who obeys thee, the creation of thy hand.  
It is thou who hast created me.

And thou hast intrusted to me sovereignty over mankind.  
According to thy mercy, O Lord, which thou bestowest upon all,  
Cause me to love thy supreme rule.  
Implant the fear of the divinity in my heart,  
Grant to me whatsoever may seem good before thee,  
Since it is thou that dost control my life.

## MISSIONARY REVIEW.

## REFLEX BENEFITS OF MISSIONS.

FROM time to time some writers in magazines or papers discuss at some length the reflex influences of missions upon the people who originate them, in commerce, literature, or science. It is impossible to give a catalogue of separate volumes of a purely scientific character written by missionaries. The Roman Catholic missionaries have furnished a good share of these. Protestant missionaries have been the peers of any in some of the works they have written. Ebenezer Burgess, an American Board missionary, prepared a *Text-Book of Hindu Astronomy*, which the American Oriental Society valued so highly as to translate and publish in three hundred and fifty-eight pages of one of their volumes. Missionary Hoisington, of Ceylon, wrote a book, called the *Oriental Astronomer*, which the *Calcutta Review* said "laid the scientific world under no small obligation." Mason's *Burma* is known in that country as the cyclopedia of knowledge on all things Burmese. Dr. Francis Mason prepared it himself, and it was printed by the Baptist Mission Press at Rangoon. The government adopted it for its colleges, and on Dr. Mason's death bought it of his estate, and it is still kept in the government service, revised from time to time. Its comprehensive character may be seen in part from the unquotably long title-page.

Scores of titles of strictly scientific works by missionaries lie before us while we write, and that exclusive of those relating to philology. If we include language literature we would require a large volume merely to quote titles. The American Board missionaries alone have converted into written languages sixteen previously unwritten tongues. Include folklore, and one would need another volume for the index of titles only. The *Spectator*, of London, said, not a great while since, that "no class of men on earth, except German professors, would attempt to rival English missionaries in linguistic attainments. There are men among them in dozens as familiar with the folklore of out-of-the-way tribes as Professor Darmsteter is with the folklore of the Semitic peoples, and others who have mastered thoroughly the so-called 'impossible' languages—learned Chinese and popular Cingalese."

In the department of ethnology no class has contributed more data. *Smithsonian Contributions to Knowledge*, vol. xvii, is devoted to "Consanguinity and Affinity of the Human Family," and is by no less learned an author than Lewis H. Morgan. It is one of the very bulky and elaborate volumes of the learned world. In making his acknowledgments of the parties to whom he is indebted for his facts Mr. Morgan says: "Without intending to discriminate in the least amongst the number of those named in the tables I desire to mention the fact that much the largest

number of the foreign schedules were furnished by American missionaries. There is no class of men upon earth, whether considered as scholars, as philanthropists, or as gentlemen, who have earned for themselves a more distinguished reputation. Their labors, their self-denial, and their endurance in the work to which they have devoted their time and their great abilities are worthy of admiration. Their contributions to history, to ethnology, to philology, to geography, and to religion alike form a lasting monument to their fame."

Another scientist has written: "The incidental work done by missionaries for the advancement of human knowledge would compare favorably with all that governments have done who have made that the sole object of national exploring expeditions." It is to Missionary Krapf's explorations and his reports of what he found that we are indebted for the subsequent discovery of the sources of the Nile by Speke and others. The Royal Geographical Society was emphatic in its acknowledgments of its indebtedness to Livingstone for geographical extension in South Central Africa; and even such additions to geographical knowledge as that of Missionary McFarlane in his expeditions in New Guinea and along six hundred miles of coast line and up the Fly River do not go unappreciated, for in McFarlane's case the admiralty of Great Britain warmly acknowledged indebtedness.

The writer asked a gentleman of learning familiar with the journals of oriental and other scholarly societies what proportion of the Royal Geographical, Royal Asiatic, China, Japan, Bengal Asiatic, and American oriental catalogues and specimens in museums probably came through missionaries, and he unhesitatingly said, "three fourths." Perhaps this estimate was too great; and yet it is quite true that there is not a museum in Europe which has not been enriched by the thousands of birds, animals, insects, minerals, and implements which missionaries have gathered and brought from all parts of the world. Professor Agassiz said: "Few are aware how much we owe the missionaries for their intelligent observation of facts and their collecting specimens." Wood's Cabinet, at Amherst College, has a collection of more than twelve hundred minerals, chiefly from Asia, mostly sent by missionaries, which give a tolerable idea of the geology of Syria, parts of Persia, and India. The Nineveh Gallery, of this college, was almost wholly collected by a missionary, the Rev. H. Lobdell, M.D. From Gaboon, in Africa, the Rev. W. Walker sent a single specimen which was at the time valued at \$1,000. Dr. S. R. Brown, of Japan, furnished "spunglass" corals and a giant crab of rare character. The Rev. J. Tyler sent hundreds of specimens of quadrupeds from South Africa. In the department of botany and medicine it would be a difficult task to group the knowledge which has been derived through missionaries. The contributions of African missionaries alone to the knowledge of botany is of surprising extent, though most of it is incidentally recorded. Missionaries have been not only reliable, but in many cases the only persons to

keep weather records for the use of scientists in the department of meteorology, as in the case of the Moravians in Tibet and others in remotest stations in interior Africa, China, and the sea islands. Missionaries have also disseminated scientific knowledge in distant parts of the world. *Wheaton's International Law*, translated by a missionary; Dr. Morison's great Chinese Dictionary; medical writings, like Dr. Hobson's, of Hongkong; revisions of the calendar of the Chinese; and the dissemination of information upon history, geography, and general science would, the *London Times* says, "alone redeem the work of the missionaries from the stigma of failure." It is something to start whole nations on the use of scientific knowledge, as it is certain to result in an increase of scientific observation and *data* from the inhabitants of these several countries.

#### BIBLE TRANSLATION INTO NON-CHRISTIAN LANGUAGES.

THE Hindustani is a language understood by about one hundred millions of people, and hence is the most important language spoken in India. Several editions of the Hindustani Bible have been in circulation, with considerable variation, for some time. It has been desired by many that a thorough revision be undertaken with a view to unification and improvement in idiom. Considerable change has taken place in the Hindustani language within the century, and the qualification of the missionaries for the work of translation has improved. Provision was lately made for this work, and a committee of six translators was duly appointed—three representing the Church of England, two the Methodists, and one the Presbyterians, with whom are associated two native scholars, one a Christian, the other a Mohammedan—as referees in matters of idiom and taste. The Methodist members of this committee are Rev. T. J. Scott, D.D., principal of the Bareilly Theological Seminary, and Rev. Robert Haskins, Ph.D.

A communication from Dr. Scott brings afresh to mind the great difficulty of conveying Christian ideas of ethics and of spiritual life to non-Christian peoples. Missionaries are obliged to use such words as exist, which very poorly convey ideas and sometimes wholly erroneous ideas, in the effort to give new meanings to them; or they transfer words wholly foreign, and patiently wait till the people slowly come to apprehend their meaning. Either method is fraught with dangers, and yet, strange to say, no serious heresy has disturbed any part of the native Church of any denomination in India. But this is not the obstacle to which reference is intended just now. It is rather to the difficulty of conveying spiritual concepts. Dr. Scott furnishes two illustrations, which we quote. He says: "Two cases may be given as illustrating the danger to be avoided of giving encouragement to mischievous ideas already current among the people for whom the translation is intended. In stating the true law of divorce the Saviour met the reply from his disciples that, on such conditions, 'it is not good to marry,' by affirming that 'all men cannot

receive this saying save they to whom it is given.' The idea prevails largely in India that celibacy is a peculiarly holy estate, to which special merit attaches, and our difficulty in rendering the phrase, ἀλλ' οἷς δίδοται, 'to whom it is given,' was to avoid giving color to this idea. Again, in 2 Cor. v, 10, it said that 'we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body.' The difficulty is in rendering the phrase διὰ τοῦ σώματος so as not to encourage the idea that the body is at fault. Hinduism holds the body as the cause of sin. Evil is in matter. Both the old and the new English version render 'δια' by 'in,' but the English revisers put 'through' in the margin, showing what might be an alternative rendering, 'done through the body.' After long and spirited discussion a rendering in Hindustani identical with this was adopted, the committee being divided in the final vote. A preposition that caused the committee a good deal of perplexity was ἐν. The difficulty often was to decide whether it has an instrumental or locative meaning. In such phrases as ἐν Χριστῷ (2 Cor. v, 17), 'in Christ,' and ἐν πνεύματι (Rev. i, 10), 'in the spirit,' the locative meaning seems clear, but it is difficult to convey any lucid idea to a mind unprepared for it. To the instructed Christian the phrases 'in Christ' and 'in the spirit' have a meaning and unfold a blessed mystic experience, but to the Mohammedan they are unmeaning. He would never think of being 'in' Mohammed or 'in' God; indeed, he does not seem able to think it. As a rule in such cases no attempt by paraphrase or circumlocution was made to avoid this difficulty, but the ability to grasp the meaning was left to the result of experience and the development of spiritual perception in the reader."

The Hindustani language differs somewhat in various localities over the large area in which it is spoken, but hardly more than the English language varies in Great Britain. The Delhi idiom was adopted as the best type of the language. The ablest native scholars of that city were secured to work with the committee. The Hindustani as a highly inflected language, having some connection with the Greek on its Sanskrit and Persian side, and some kinship with the Hebrew on its Arabic side, is an excellent medium for a translation of the Bible. Besides being the language of peoples possessing almost all possible shades of moral feeling and religious thought, often, too, coming from the Bible, it is comparatively well adapted to the purpose of the translator.

#### MONEY AND MISSIONS.

In considering the opportunities and facilities afforded the Christian Church for the evangelization of the world there is one fact which needs to be accentuated far more than it is, namely, the vast increase in the wealth of Christendom. In an English periodical, *Pearson's Magazine* for March, 1898, are found statements which ought to attract the attention of the Church. In treating of the wealth of the world the



writer follows Mulhall and Sir Richard Giffen in their statistical summaries. Setting down the wealth of the world at five hundred thousand million dollars, it is shown with tolerable accuracy that three hundred and fifty thousand million dollars are in the possession of Christian nations. That is, two thirds of the entire capital of the world is in the hands of the nominally Christian population of the globe. If one thinks of the power of money in war, commercial enterprises, and other avenues of activity, and for a moment will fancy this condition reversed and the money of the world in Moslem and heathen hands, the formidable force to be overcome in the advance of Christianity would at once appear greatly augmented.

But what is still more noticeable is the fact that of the three hundred and fifty thousand million dollars in the control of Christian nations Protestantism is estimated to be possessed of four sevenths of it. Or, in other words, the Protestants of the world have an accumulated capital of two hundred thousand million dollars.

The fact that God has given this wealth forces on conscientious possessors of it the question as to the obligations of the people in its use. The chancellor of the exchequer of England estimates that the waste in cigar ends alone is just about equal to the aggregate contributed by the nation for Protestant foreign missions. The common conscience needs elevating as to the use of surplus wealth.

#### THE PARIAH'S FRIEND.

THE work among the submerged tenth, or the fifty millions of the lower classes of India's population, has met with considerable criticism in some quarters. A large proportion of the work done by the Methodist Episcopal Church in the territory of the North and Northwest India Conferences has been among this class of people. Dr. Jenkins, in his speech at the recent Wesleyan Conference on mission work in India, said:

"The problem of the Indian pariah is beginning to be understood. Those neglected millions, once deprived of all rank, driven beyond the shelter of law, not counted as a class of the population, the victims of an insolent and oppressive caste, thank God, are now rising into notice. Their rights as citizens are not only discussed and conceded in Hindu debating societies and in native journals, but are demanded and justified by the growing intelligence of the pariahs themselves. This transition—call it translation—of out-castes to the position and immunities of citizenship was not initiated by government; it is a brilliant missionary record. For many years before legislation touched the condition of the out-caste the missionary was the pariah's friend. Missionaries fought single-handed the pariah's battle, and there is no period in my Indian life—if you will pardon a personal reference—upon which I look back with more satisfaction than the time when I joined other men in resisting the infamous assumption of Brahmanism that the pariah was not equal, and therefore was not entitled, to the privileges of education."

## FOREIGN OUTLOOK.

## SOME LEADERS OF THOUGHT.

**J. Rülff.** Seldom, as here, are we able to name a rabbi as one of those taking a leading place in the general thought of the world. Rülff has undertaken nothing less than the erection of a new system of metaphysics. The last of the four volumes devoted to the exposition of this system has but recently been published, *Wissenschaft der Geistesinheit* (Science of Unitary Spirit). Leipzig, H. Haacke, 1898. The entire system is called the science of the unitary idea, and is in reality a system of monism. The single idea which includes all others is that of force. This is the substance which remains constant in the midst of change, and which causes all beginnings, controls all becomings, and determines all endings. The concluding volume undertakes to prove that all force is spirit, that all spirit is force, and that all forms of spirit and of force are one and identical. Force and matter are one and the same; hence, body and soul, nature and spirit, are identical. Spiritual force is nothing but conscious force. Spirit is either individual, distinguishing itself from other individuals, or personal, in which case it is possessed of self-consciousness, which the individual spirit lacks; or universal, which is nothing but a personal spirit—with the consciousness that in it all spiritual life is congregated and unified, that as the world belongs to it so it belongs to the world, that this world as a thing of force is also a thing of spirit, and that all is one force and at the same time one spirit. This universal spirit is God—not the world-order, but the absolute personal spirit—in whom man and every creature, organic and inorganic, finds its significance, reality, and permanence. This is a very brief summary of an extensive and really great system. Critics have already pointed out that Rülff has merely modified the system of Hegel, and that therefore he cannot expect to realize his hope that his system shall regenerate philosophy and the philosophical world-view. His critics may be right. Indeed, we have no doubt they are; but, though not all shall be accomplished which Rülff hopes, it does not follow that nothing shall be achieved for the solution of the great problem with which he has so vigorously wrestled. Monism in philosophy is not new, but he has given us some new points of view. If he has not always gone to the depths of the problem he has at least done as much as the majority of the best thinkers have done.

**R. Schaefer.** The Lord's Supper, which has recently been the subject of so much literary strife, is made the theme for a study by this student, who reaches a good, old-fashioned, orthodox Lutheran conclusion. He

discusses, first, the question of the origin, and, second, that of the significance, of the supper. He reaches the conclusion that they are wrong who believe Jesus did not intend the institution of a sacrament, to be continued through all time; but that, in connection with the passover, he established a festival which was to take the place of the old Jewish feast. The Lord's Supper sprang from the institution of Jesus, not from any felt need of the early Christians for such a memorial. The disciples repeated the meal because Jesus provided for its repetition. They fully understood him. Every attempt to explain the origin of the Lord's Supper, apart from a provision of Jesus himself, leads to insuperable difficulties. The recognition of it as his institution makes all clear. In the second part, after a careful and extended examination of the words of institution found in Matthew, Mark, Luke, and Paul, the author concludes that if—as all the reports of the establishment of the Lord's Supper testify—Jesus spoke of his own nature as body and blood, it follows that the institution has to do with realities and with a real partaking of the real Christ, and not with symbolic acts or a mere ideal appropriation of Christ. Schaefer thinks that the language of Paul teaches the same thing. But this is in reality the doctrine of consubstantiation. Speaking of the report in Mark he says that the words mean what they say, that Jesus passed around to his disciples his real body and blood, and that by faith the disciples received the same. There is always a suspicion in our minds, when anyone takes up a matter afresh, and comes to conclusions so perfectly accordant with those of the Church or party to which he adheres, that he was determined to reach those conclusions before he began. Particularly do we so suspect when, as in this case, the orthodox opinions reached are erroneous from our standpoint. What necessity there is for insisting on the literalness of the words "body" and "blood," unless that necessity arises from dogmatics, it is impossible to say. When Luther and his followers so insisted, for professedly dogmatic reasons, they were in some measure excusable. When, however, a modern scholar, who professedly pursues a critical method, allows himself to interpret as literal that which can be literal only on the supposition of a miracle, and yet fails to point out how his documents indicate any intention to record a miracle, he vitiates his entire conclusion. Schaefer carried his love of old Lutheranism too far.

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**Paul Volz.** If anyone imagines that the labors of Old Testament criticism are not as zealous and numerous as formerly he greatly mistakes the facts. Phase after phase of the Old Testament is studied with commendable diligence, if not always with unquestionable results. Volz has chosen for the subject of a recent investigation the preexilic Jahweh prophecy and the Messiah (*Die vorexilische Jahwehprophezie und der Messias*). Göttingen, Vandenhoeck und Ruprecht, 1897. He states and defends three propositions, (1) that the Messianic idea is foreign to

the true character of preexilic prophecy, (2) that in the preexilic prophecies, from Amos to Ezekiel, there is not a single Messianic passage, (3) that the Messianic hopes uttered in Ezekiel did not spring from the preexilic prophecy, but from an intellectual movement of an entirely different sort. When anything seems to be said about a Messiah in the prophecies prior to the exile the character described is not a religious, but a political, figure. For Israel he is simply the Saviour in a temporal sense, maintaining order within and compelling respect for Israel without. Along with this went no duty relative to religion or morals. The Messiah was neither a prophet, a priest, nor a teacher. His work was not to enlarge the knowledge of God among his own people, nor to instruct the heathen nations and convert them to the religion of Jehovah. Preexilic prophecy is chiefly a condemnation of sin and a pronouncement of judgment. By preaching the Messianic-theocratic king the prophets would have suppressed the popular consciousness of Jahweh. Only by a procedure which must be called hypercritical can Volz sustain these conclusions. Everything which contradicts his idea is carefully eliminated from the prophetic writings and stigmatized as spurious. Apparently there is no sufficient reason for this procedure. It is done that nothing may interfere with his conclusions. That many passages of the Old Testament which had no Messianic significance when originally uttered have been filled with Messianic meaning by those who knew the life of Christ, and were anxious to make him the subject of prophetic foresight, is undoubtedly true. But to decimate the religious hopes of Israel prior to the exile by declaring all literary expressions of such hope during that period spurious is a piece of critical legerdemain which it is not difficult to detect, and which all unprejudiced minds must condemn. The early conception of the Messiah was not always clear nor unmixed with unrevealed opinion, but they had a conception of a Messiah as a natural result of their faith in God as their Saviour and guide.

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#### ECENT THEOLOGICAL LITERATURE.

**Die Religion im modernen Geistesleben** (Religion in Modern Life). By Martin Rade. Freiburg, i. B., J. C. B. Mohr, 1898. Rade is the editor of *Die Christliche Welt*, and a thoroughgoing Ritschlian in theology. The book here noticed is composed of lectures delivered at Frankfort-am-Main before an audience presumably composed of men of all shades of belief and unbelief. They evince in their make-up the fact that their author could not courteously insist on all that he personally believed. Nevertheless, he does not lose sight of the fact that he is a Christian nor even that he is a Ritschlian among theologians, though he makes less of the person of Christ and relatively more of Christianity as a whole and in its relation to other religions than a Christian and a Ritschlian naturally would. Besides this comparison of the great religions the book

contains valuable thoughts on "Religion and Morality," "Religion and Natural Science," "Religion and Art," and "Religion and Politics." In his treatment of the first theme he conceives of the great religions of the world as historical-psychological facts, giving special prominence to the specific peculiarities of each. On the subject of "Religion and Morality" Rade takes the position that the superiority of Christianity, if not its peculiar significance, is found in the fact that it unites the two in the most perfect manner. The Sermon on the Mount is the monument at once of the identification of the two and of the superiority of Christianity to all other religions. Here, perhaps, is the weakest point in Rade's book. In the first place, he gives too much prominence to the Sermon on the Mount. Much as this discourse contains, it by no means exhausts all there is of Christianity. Hence it cannot be the monument of the alleged identification of religion and morality. But, furthermore, Christianity does not identify the two, since morality is not all there is of Christianity. The two are not even diverse aspects of the same thing. Nor is Christian morality identical and coterminous with Christianity. Christianity is primarily a religion; but it is a religion which includes morality of a particular kind. Apart from each other neither the Christian religion nor that element of it known as Christian morality can be understood, nor can one practice Christian morals without the forces and aids furnished by the Christian religion. But were such a thing possible it would still be true that the two are to be considered, not as one and the same thing, but, rather, under the idea of the relation of the whole to the part, or of the inner to the outer life.

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**Genesis, erklärt von H. Holzinger** (Genesis: A Commentary by H. Holzinger). Freiburg, i. B., J. C. B. Mohr, 1897. This is one volume of a commentary on the Old Testament, issued under the general editorship of Professor Marti, with the assistance of several scholars, among whom is Professor Budde, whose lectures at various universities in this country attracted so much attention among scholars during the past year. The volume differs in some important respects from all other commentaries on Genesis hitherto published. Accepting the results of the modern critical investigations relative to the various sources traceable in Genesis, it treats each theme according to its representation in the individual sources. For example, the story of the flood as given by P., then the story as given by J.; the history of Abraham according to P., afterward as given by J. E. This method of procedure has certain disadvantages, but it certainly makes easy the task of keeping in mind the different themes and of comparing divergent accounts where such are afforded in the text. Holzinger is very certain of the correctness of the distinctions made by the modern critical school as to the sources, carrying this matter, with so many others, even down to individual words. Whether he is justified in so doing we cannot determine; but on general

principles it is well to remember that such fine points, made with such appearance of infallibility, are less likely than an exhibition of greater modesty to carry conviction to the thoughtful mind. In general Holzinger is extremely radical. This is evinced in his treatment of the patriarchal histories. It is not well to make every patriarchal story to consist of mere legend. All legends have a basis of historical fact. It is the business of one who attempts to estimate legendary matter to determine, if possible, what is fact and what is fiction, and, if that is not possible, at least to admit the kernel of truth in the legend. Nor is it necessary to affirm that every alleged patriarchal history is intended to be the history of a tribe. There may be at least some instances in which the account has to do with a person rather than a tribe. Furthermore, it is erroneous to allege that none of the institutions, religious and political, belong in the time in which Genesis places them, but rather in the time of the kings. The names of "Abraham" and "Jacob" were given to individuals in Mesopotamia as early as 2000 B. C., as the Babylonian discoveries of recent times show. The extremes of the critics hinder the cause more than they help it, and will be inevitably followed by a reaction.

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**Het Christendom der tweede eeuw** (The Christianity of the Second Century). By Dr. H. M. Meyboom. Gronigen, J. B. Wolters, 1897. The nonconservative camp of theologians in Holland is filled with the idea of Loman and others that there is nothing certain with reference to the origin of Christianity. Neither Jesus nor Paul are certainly historical characters, it is held, and it is uncertain whether Christianity arose before the second century. Meyboom's work suffers from this species of hypercriticism. It professes, indeed, to be nothing more than a collection of material for the student, with an appendix on the Christianity of the first century. Judged even from the standpoint of the author's purpose it becomes necessary to point out that many interesting phenomena of the period included are passed over in almost absolute neglect. But, allowing Meyboom the right to reserve his judgment in disputed matters, it is still a question whether he could not have accomplished his work more successfully had he at least betrayed more definitely than he does a sense of consistency in the movements depicted. Even a collection of data is more serviceable by being based upon some philosophy of the subject. But it is just here that we come upon the interesting fact in connection with Meyboom's book. He gives us no suggestion of the philosophy of the history, because he has no such philosophy. It is the peculiarity of the Dutch school that it does not know how Christianity originated. It teaches that not one single document of the New Testament canon is genuine, and Meyboom does not give us any conclusion as to the date even of the principal so-called Pauline epistles—whether they originated in the first or in the second century. As for Christianity itself, he intimates that it arose from a Messianic agitation

in Palestine, from Alexandrian Hellenism, and from the contemporaneous philosophy of Seneca and others combined. Now, all this assumes that there is no historical basis for Christianity, and that, as a result, we are driven back upon speculation for a solution of the question of its origin. But Christianity is a historical fact. Its existence can be traced back at least to the time of Nero in the literature of secular history. And, furthermore, early in the second century Christianity was the subject of a decree by Trajan regulating the persecution of its adherents. It was then a widely diffused religion. Its roots must have extended well back into the first century. If we entirely rejected the New Testament documents, therefore, there would be no excuse for the substitution of speculation for historical investigation.

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**Ueber die Absicht und den literarischen character der apostel geschichte** (The Purpose and Literary Character of the Acts of the Apostles). By Johannes Weiss. Göttingen, Vandenhoeck, und Ruprecht, 1897. It is pleasing, in the midst of so much relative to the sources of the material of the Acts, to find a book which, while it does not neglect the question of sources, lays the stress of the inquiry upon other points. As to the purpose of the Acts, Weiss holds that it is an apology or explanation to the heathen, designed to show how it is that Christianity in its world-mission came to be separated from Judaism. The starting point of Christian missionary effort was Jerusalem, and nothing but the willful rejection of salvation by the Jews occasioned the complete and permanent transfer of missionary effort to the heathen world. The preliminary history of the mission to the heathen (chaps. i, viii, ix) shows how the conversion of the Samaritans, the Ethiopian, and Paul, and even the establishment of the first heathen congregation, resulted from that persecution to which Stephen fell a victim. The Cornelius episode in particular brings to our attention the divine ordination of the heathen missionary movement and its sanction by the primitive Christians at Jerusalem. Paul's three missionary journeys are distinguished by three separate and solemn reminders to the Jews that, as they had refused Christ, the apostle must turn to the heathen; and this is repeated at the end of the work (See chaps. xiii, 46, *f.*; xviii, 6, *f.*; xix, 9; and xxviii, 25, *f.*). But the middle point of the entire document is the Apostolical Council with its recognition and establishment of the heathen Church. By this very act, however, Christianity lost its protection as a part of Judaism, and thus became liable to persecution. In connection with Paul, Weiss sees in the Acts an attempt to make it appear that the Roman authorities regarded the Christians as innocent of any wrong of which they could take cognizance, and that they declared they had no jurisdiction in cases of complaint by Jews against Christians, since it was a question of strife among Jews themselves. Along with this event go Paul's effort to show that Chris-



tianity was the true Judaism, and the prominence given to the statement that Paul observed the Jewish ceremonies at Jerusalem. At the same time the writer of Acts attempts to show that, notwithstanding all the opposition of the Jews, the Christian cause triumphed by finally being preached in Rome. The rejection of the Gospel by the Jews and the acceptance of it by heathen gave the latter the place divinely designed for the former. Hence no Roman authority should heed Jewish denunciation of Christians, but give them the protection formerly given to the Jews.

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#### RELIGIOUS AND EDUCATIONAL.

**The United Brethren of Germany and the Higher Criticism.** For some years the German United Brethren have been disturbed by the outspoken advocacy of the results of the so-called higher criticism on the part of certain of their ministers, particularly by the faculty of the theological seminary at Gnadenfeld. A couple of years ago the situation became acute, and a synod convened at Herrnhut to determine the proper action to be taken. The vast majority of the members of the synod, representing, doubtless, about the same proportion of the Brethren at large were personally opposed to the theology taught at Gnadenfeld; and not only so, but they felt that the minority were, however unintentionally, disturbers of the peace of their Zion. A general discussion continuing between four and five days, in which perfect freedom of speech was indulged, resulted in the conviction that neither side could win the other to itself. Upon what ground the United Brethren could remain united was, therefore, a burning question. Fortunately, the very same debate which had served to betray the hopelessness of unity in opinion also developed the fact that, on the questions which centered about the personal trust of each individual in Jesus Christ, and with reference to the inner religious experience of each, there was perfect unity. The question then was whether they had more to bind them together than to drive them asunder. This question was answered in the affirmative, and the synod was thereby able to reach a peaceable solution of its vexing problem. The result is in no wise considered a victory for the new theology. Rather was it a victory of religion over theological theory. The United Brethren have proclaimed to the world that, though there may be an imperfect union on theological points, they are united in Christ; and that, so long as they are united in him, they will give the subordinate place to differences of theological opinion. This was the spirit of John Wesley, and the Methodist Episcopal Church seems to be following in his steps.

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**Peculiar Church Discipline in Hannover.** In the early days of March, 1897, the Royal Consistory (ecclesiastical) of Hannover, Germany, issued

an order that every clergyman should, on Sunday, March 21, during or subsequent to the sermon, speak of the significance of the day as the celebration of the centennial of the birth of Emperor Wilhelm I, call upon the congregation to recall with gratitude the blessings they had received under his reign, offer a prayer of thanksgiving, and cause to be sung one of two hymns designated. Now some of the Hannoverians have never been reconciled to the events connected with the annexation of that province to the new empire, and consequently have no great feeling of kindliness for the old emperor's memory. Nevertheless, all but three of the clergy managed to live up to the letter of the consistorial decree. These three stated to the authorities beforehand that they could not conform to the requirements, but were in return notified that nothing was demanded of them contrary to God's word or their consciences, and that obedience would be expected. When the day came all of them did something that was required, but none of them all. In defense they pleaded their conscientious scruples and their well-known loyalty. Nevertheless, all of them were dismissed, though with a pension for three years, provided they did not meantime secure new positions with salary equal to the pension. The vast majority of the German newspapers of all political and ecclesiastical tendencies condemn the procedure, and some of them declare that the action of the consistory is in direct contravention of the recent orders of the present emperor that the clergy shall not meddle in politics. The instance is instructive as to the disadvantages of a connection between Church and State, and also as to the real degree of religious liberty enjoyed in the Fatherland. Obedience, it seems, is to be exacted according to the will of governmental authorities without regard to individual scruples.

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**Defective Application of Christianity to Practical Life.** A German writer, speaking of the unfavorable conditions of the laboring classes in the Fatherland, brings out in striking contrast the superiority of English to German applied Christianity. He makes the point maintained by the Consumers' League that the so-called employers are only the agents of the people, and that the conditions they make for the laboring classes are, in the final analysis, the conditions which the masses will have made. But he proceeds to point out that the hack drivers have no accommodations in Germany except those furnished by the saloon keepers, thus encouraging drunkenness. He blames the German people for the fact that the waitresses in restaurants are mostly fallen women, while in England—and he might have added in America—a woman known to be morally astray cannot secure such a position. There is no doubt that Germany is behind in these particulars, but America needs improvement also; where is there an open door for the workingman? The insistence upon the responsibility of each individual for the betterment of social conditions is an essential to progress.

## SUMMARY OF THE REVIEWS AND MAGAZINES.

In the profitable retrospect which a new year brings it is natural to recall the weighty incidents which have happened to the Church, as well as to individuals, in the past twelve months. "Every now and then," writes D. L. Leonard, D.D., in the *Missionary Review of the World* for January, "it comes to pass that, after many days marked by absence of progress, or even by retrogression, suddenly the kingdom begins to move forward by leaps and bounds. . . . Who that observes and reflects can doubt that we are in the midst of just such a pregnant period? The claim may safely be made that the twelvemonth just ended is to be eminent among these years of destiny. It is more than doubtful if another can be named to match it as the period of occurrences so many, so diverse, so far apart in longitude and latitude, and yet in such close coöperation for the effectual spread of the multitudinous good things of the Gospel to the ends of the earth." Giving to his article the title of "Five Epochal Events of 1898," Dr. Leonard proceeds to indicate some conspicuous "happenings" which have a bearing upon the spread of Christ's kingdom in the world. The first he specifies as "the Spanish-American War." Such opportunities has it opened for Christian propagandism that "the Churches of America must rise at once, and with energy and zeal tenfold increased, to the sublime height of these new opportunities and obligations." The second noticeable event of the past year is the "Anglo-American friendship." The fact signifies much. "Here are two of the mightiest peoples on earth, numbering already 120,000,000, and a few generations hence to be increased twofold, fourfold, tenfold. This race is already dominant over some 16,000,000 square miles, or one third of the earth's land surface, and ruling about 500,000,000, or again not far from one third of the earth's inhabitants. The Anglo-Saxon is easily the greatest civilizer and Christianizer extant, was evidently chosen to be just this, and for this high calling has been in training, lo, these fifteen hundred years." The third epochal event of 1898 is "the Czar's proposal" for the disarming of the nations. "The future historian will recall that, as the nineteenth century was closing, . . . the czar of all the Russias, first of crowned heads since the creation, published his protest against the maintenance of huge standing armies, and so took a step in the interest of peace and fraternity." The fourth incident has been "the reformation in China," prophesying great results for the race. "Radical reforms are evidently on foot in the Celestial empire which may be hindered, but cannot be defeated." And the last of these epochal events has been "the opening of the Sudan." No great change of policy is to be anticipated from the Fashoda incident. "It is far more reasonable to expect to hear, ere long, of the proclamation of a protectorate over the

30,000,000 of Sudanese and Egyptians, to continue till these hosts are fitted for self-rule. . . . To Britain then will belong nearly one third of the Dark Continent, with well-nigh one half of its 160,000,000 degraded inhabitants committed to Anglo-Saxon hands to be redeemed and enlightened. . . . Ethiopia shall stretch out her hands to God." Of these five great events, says the author, any one "were sufficient to give the year a unique position in the passing decades; but when they all are found within the compass of a single twelvemonth they stand for more than the happenings of some entire centuries. They show in what a marvelous way our God is marching on among the nations."

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In the *Expository Times* for October, 1898, Professor J. Agar Beet replies to Dr. Petavel's criticisms on Dr. Beet's teaching in his book, *The Last Things*, concerning immortality and the fate of the wicked. In his reply Professor Beet says: "On page 193 of my book I give the result of my research as follows: 'To sum up, the writers of the New Testament agree to describe, with more or less definiteness, the punishment to be inflicted in the day of Christ's return as actual suffering and as final exclusion from the blessedness of the saved.' So far Dr. Petavel agrees with me. But he goes beyond me by asserting that the Bible teaches, not only the final exclusion of the lost, but their final extinction; and invites me to join him in this position. This step, however, I cannot take until I find in Holy Scripture solid ground on which to tread. This, after much careful search, I have not found." Dr. Beet does not find, either within or without the Bible, any clear disproof of, or serious objection to, Dr. Petavel's doctrine. But he says that this absence of disproof does not justify acceptance of the teaching in question as true and reliable; that to accept a statement as true simply because it cannot be disproved is a common and dangerous mistake; and he repeats: "I therefore differ both from those who assert that the lost will ultimately sink into unconsciousness and from those who assert that they will continue in endless suffering. On these matters the Scriptures, as I read them, give no decisive judgment. They give no ground for hope that the agony of the lost will ever cease; but they do not plainly and categorically assert its endless continuance. In Dr. Petavel's books and open letter, and in the Bible, I cannot find anything which justifies one step further than this." Dr. Beet uses the word "ruin" as the best translation of the Greek word ἀπώλεια, as used throughout the New Testament, and says "ruin" is a nearer equivalent than the rendering in the Accepted and Revised Versions, "destruction," "perdition," "lost." "The word means neither extinction of consciousness nor endless conscious torments, but simply the loss of all that makes existence worth having." In his exposition of the future punishment of sin Dr. Beet gives only a small place to the teaching of the Old Testament, not for want of authority, but because so

little is found therein which adds to the plain and abundant teaching of the New Testament. After prolonged search he is unable to find in the Bible words which, describing the fate of the lost, imply clearly their final extinction. He says: "There are passages and groups of passages which at first sight seem to teach the extinction of the lost or the ultimate extinction of evil; as there are others which describe their continued suffering, without any hint of its cessation. But in neither case do the words of Holy Scripture justify confident assertion. And he who speaks in God's name is bound to go no further than the written word clearly warrants." Dr. Beet holds that the popular doctrine of the *necessary, intrinsic* and *endless* permanence of the human soul is not taught in the Bible; and says that the Christian pulpit ought not to go beyond the clear teaching of Holy Scripture.

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THE opening article of the *New World* for December is "Imperial Democracy," by David Starr Jordan. Its vigorous trend may be inferred from the following quotation: "So far as the Philippines are concerned, the only righteous thing to do would be to recognize the independence of the Philippines under American protection, and to lend them our army and navy and our wisest counselors, our Dewey and our Merritt, not our politicians, but our jurists, our teachers, with foresters, electricians, manufacturers, mining experts, and experts in the various industries. Then, after they have had a fair chance and shown that they cannot care for themselves, we should turn them over quietly to the paternalism of peace-loving Holland or peace-compelling Great Britain. We should not get our money back, but we should save our honor. The only sensible thing to do would be to pull out some dark night and escape from the great problem of the Orient as suddenly and as dramatically as we got into it." R. M. Wenley follows with an appreciative article on "John Caird." In his paper on "Religious Ideals and Religious Unity" J. W. Chadwick concludes with the sentiment, "Of all unities of the spirit that is the best which gathers into one great family all those who try with patient minds to know what things are true, and with courageous hearts to do the best they know." W. B. Smith follows with an article on "Harnack *versus* Harnack," whose claim is that in the work of the great critic somewhat recently issued "there are two Harnacks, one speaking in the preface, one reasoning in the volume itself, and these in no wise resemble each other." The contention of "The Religion of Mr. Kipling," by W. B. Parker, is that certain feelings "which make up the body of our faith" have been uttered afresh for us by Kipling "in poems which, like the 'Recessional,' have at once voiced the prayers and solemn hopes of our own generation and given their maker his chief title to a place among the greater names of English poetry." The concluding papers of the number are "Adin Ballou and the Hopedale Community," by G. L. Cary; "'Beyond Good and Evil,'"

by C. C. Everett, or a study of the philosophy of Frederick Nietzoe; "Nanak and the Faith of the Sikhs," by J. T. Bixby; and "Paul and the Jerusalem Church," by J. Warschauer. "To recognize the greatness of Paul," the last author argues, "it is not an indispensable condition that we should find his opponents guilty of crass imbecility or malignity for its own sake."

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PROMINENT among the articles in the *North American* for December is a discussion of "Our Indian Problem," by Dr. Lyman Abbott. The reservation system he declares to be "wholly bad." His indictment against it is fourfold. The Indian Bureau "is, and always has been, a political machine, whose offices are among the spoils which belong to the victors;" the federal executive is peculiarly unfitted for administering a paternal government "over widely scattered local communities;" this paternalism "is thoroughly bad for the Indian, whose interests it is supposed to serve;" and, lastly, it is impossible to maintain the reservation system. Dr. Abbott's solution of existing evils is the abolishment of the reservation system. "Apply to the solution of the Indian problem the American method; treat the Indian as other men are treated; set him free from his trammels; cease to coddle him; in a word, in lieu of paternal protection, which does not protect, and free rations, which keep him in beggary, give him justice and liberty and let him take care of himself."

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FOR general interest the January *Chautauquan* maintains its high average. The opening article, by J. C. Thornley, is entitled "The Old Bailey," and by its vivid illustrations emphasizes the tragedy of human suffering. T. Raleigh, D.C.L., follows with an article on "Lord Melbourne;" Professor L. H. Batchelder, in "The Central Element of Organized Matter," takes "a little excursion into the fascinating country of the carbon compounds;" Mary H. Krout discusses "English Journalism;" and O. F. Bianco tells of "Shooting Stars." Bishop Rowe, of the Diocese of Alaska, writes of the "The Yukon Country," in interesting description, and Mrs. M. Burton Williamson continues her discussion of "Some American Women in Science." The article is interesting in its portraits.

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THE *Conference Examiner* continues its efficient work as a promoter of ministerial education. The November-December number includes in its table of contents: "The Study of Shakespeare for Preachers," by Rev. S. N. McAdoo; "The Revival and Its Methods," by Rev. J. W. Heard; "The Newer Education and the Ministry," by President W. J. Tucker, D.D.; "Guarding the Conference Door," by Rev. W. H. Slingerland, Ph.D.; "Religious Formula," by Rev. W. G. Loyd; "Special Theological Encyclopedia;" "Making a Sermon Grow," by the Editor; and "Defects in Pulpit Prayer." C. M. Heard, D.D., is Editor.

## BOOK NOTICES.

## RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

*Encyclopedia of Sacred Theology.* By ABRAHAM KUYPER, D.D. Translated from the Dutch by Rev. J. Hendrik De Vries, M.A. 8vo, pp. 683. New York: Charles Scribner's Sons. Price, cloth, \$4.

Professor Kuyper was directly introduced to our readers by his dissertation on "Panthéism's Destruction of Boundaries," which we printed in this *Review* in July and September, 1893. Professor Warfield, of Princeton, writes that as a force in Church and State Dr. Kuyper is probably the most considerable figure in both political and ecclesiastical Holland; that he is organizer and leader of the Antirevolutionary party, and chief editor of its organ; founder and developer of the Free University of Amsterdam, in which the people of the Netherlands have an object lesson of the possibility and quality of higher education conducted on Christian foundations, free from interference from the State; and is advocate in the Church of freedom of conscience, confessional rights, and the principles of that religion to which the Dutch people owe all that has made them great, endeavoring to bring all who love those principles together into one powerful communion, free to confess and live the religion of their hearts. His presence in this country for three months last autumn and his course of lectures at Princeton University on Calvinism help to draw fresh attention to him and to the volume which the Scribners lay upon our table. The whole work fills three volumes the size of this one. The first and third have not been translated. The reason for preferring the second volume to introduce the work to the English-speaking public and test its desire for the rest, probably is that, though only a fragment of his theological work, it is "possibly thus far his most considerable contribution to theological science." The first volume is introductory; the third treats of the several divisions of theology; while this one contains the general part and discusses questions relating to the place of theology among the sciences, and the nature of theology as a science with a "principium" of its own. There is no doubt that Dr. Kuyper is the most affluent, prolific, and brilliant mind at work to-day in the civil, educational, and ecclesiastical life of Holland. He serves the State as a member of the lower chamber of the States-general, and the Church as Professor of Dogmatics in the Free University at Amsterdam. Dr. Kuyper regards Methodism as a necessary reaction against influences which threatened to petrify the life of the Church. He thinks it was born from Calvinism; and it was to the extent and in the way that abolitionism was born from slavery. He believes that, as a necessary reaction, Methodism had a high calling which



it is bound to obey, and a real spiritual significance. He admits apologetically that owing to his environment he has spoken of Methodism in a way which would have been impossible either in England or America. We respectfully submit that opinions which it would have been impossible for him to utter in England or America, about any Church, would better have been omitted from a volume translated for the special use of Englishmen and Americans. Still, it is satisfactory to find that the author felt that the few slight criticisms contained in his references to Methodism were so inapplicable to Methodism in general as to require a virtual retraction when he came to write the Preface to this volume. The nature of his references to Methodism and of his misconceptions thereof may be sampled from page 165, where he says that the new life in the soul which springs from palingenesis (the new birth) has not always been balanced and guided by scientific knowledge, but has sometimes manifested a dislike or disdain for science, and then follows this sentence: "The history of mysticism has its tales to relate, and Methodism comes in for its share." He does not tell us, but we infer that he means "its share" of criticism. The last chapter of the book contains a history of theology, in the closing sections of which he describes the apparent defeat, in the eighteenth century, of the great Reformation movement, and the period of resurrection which glorifies the nineteenth. He attributes that apparent defeat to the effects worked by Deism, which spread across the Continent from England; the effects worked by the spirit of the Encyclopedists, which caused its power to be felt in France; and the effects worked by the Aufklärung (Illumination), which asserted itself in Germany. These produced a low moralism which clipped every wing, mocked every form of the ideal, and weaned men from all high impulses. And the Christian Church and Christian theology in those days lacked the holy fire and the energy of heroism to withstand with righteous indignation these malign and stupefying influences. Then was developed in the Church Rationalism, the attack upon which by the Supernaturalism of the time was so clumsy, unskillful, and inadequate as to make the defeat of Christendom still more humiliating. At this point the author notes, as if it were almost the only star of hope in a dark time, the fact that "Pietistic circles were maintained in Lutheran lands, and mystical and Methodistical circles in Reformed lands, which hid the salt of the Gospel, lest it should lose its savor;" but he remarks regretfully that "these spiritually attuned circles failed of exerting any saving influence upon official Churches and official theology." This expounder and champion of Calvinism correctly narrates the history of the latter part of the last century when he says that, in order that the salt of the Gospel should not altogether lose its savor in the world, it was hid in "Methodistical circles," circles which were "spiritually attuned." That statement need not be withdrawn or modified anywhere; it is as suitable to be printed in English as in Dutch. The author, speaking of

the nineteenth century as the "Period of Resurrection" for the doctrinal and spiritual life which marked the Reformation, says that in this century the mystical-religious movement rivals the effects of the Reformation. "Revivals of all sorts of tenets are the order of the day in Europe as well as in America. In spite of its one-sidedness Perfectionism has gained a mighty following. Methodist and Baptist Churches have developed an activity which would have been inconceivable in the eighteenth century, and which affords its masterpiece in the Salvation Army. Missions have assumed such wide proportions that now they have a universal historical significance. New interest has been awakened in religious and churchly questions, which make manifest how different a spirit has come to the world. Even negative tendencies have found it advisable, in their way, to sing the praises of religion. . . . If then, after the shameful defeat of theology in the period of the 'Illumination' (Aufklärung), we may affirm an undeniable *resurrection* in the nineteenth century, let it be said that this is owing, first of all, to the many mystical influences which, against all expectation, have restored once more a current to the religious waters. A breath of wind from above has gone out upon the nations. . . . The power of palinogenesis (new birth) has almost suddenly revealed itself with rare force. . . . It has pleased God, in almost every land and in every part of the Church, to raise up gifted persons, who, by him 'transferred from death into life,' as singers, as prophets, as statesmen, as jurists, and as theologians, have borne a witness for Christ such as had not been heard of since the days of Luther and Calvin." There is on page 403 a statement which, we think, cannot have even an intelligible meaning in England or America—the statement that "the Methodist tendency in particular has degraded" the Holy Scripture into a mere "collection of inspired utterances concerning the Being of God, his attributes, his will and counsel of grace."

*The Gospel for an Age of Doubt.* By HENRY VAN DYKE, D.D., LL.D. 12mo, pp. 329. New York: The Macmillan Company Price, cloth, \$1.25.

This is the sixth edition. Revision of the book and omission of the Appendix have reduced its size. The additional interest of this edition is found in a new Preface of fourteen pages containing brief replies to some critics who have misconceived the purpose of the book and misrepresented its meaning. Dr. Van Dyke's book is the substance of his course of lectures on preaching delivered before the divinity students of Yale University. The aim of his lectures was not to teach the art of making sermons, but "to accentuate the truth that the question, What to preach, comes first, and the question, How to preach, comes afterward. A man must have a distinct message, clear and luminous to his own soul—a message which comes to him with a joyful sense of newness and demands utterance—he must feel the living fitness of this precise message to the needs of the world before he can learn to deliver it with

freedom and power." Dr. Van Dyke wanted to tell the young men studying for the ministry that they "must not let themselves be educated out of sympathy with the modern world; that they must understand the trials and difficulties of the present age in order to serve it effectively; that they must keep in touch with living men and women, outside of the circle of faith as well as within it, if they wish to help them." More than this, he wanted to show that "there is a message of religion especially fitted to meet the needs of our times, an aspect of Christianity which comes to the world to-day as glad tidings, a newness in the old Gospel which shines out like a sunrise upon the darkness and despondency that overshadow so much of modern life. This aspect of Christianity centers in the person of Jesus Christ, as the human life of God. This newness of the Gospel lies in believing in him as a real man, in whose sonship the Fatherhood of God is revealed and made certain to all men. And the power of this message to enrich and ennoble life lies in the fact that they who receive it are set free from a threefold bondage: first, from the heavy thought that they are creatures of necessity whose actions and destiny are determined by heredity and environment; second, from the haunting fear that the world is governed by blind chance or brute force; and, third, from the curse of sin, which is selfishness. To see Christ as the true Son of God and the brother of all men is to be sure that the soul is free, and that God is good, and that the end of life is noble service. This is the true Gospel for an age of doubt. The present is a doubting age, but also a hopeful age, an earnest age, an age of generous feeling and noble action. What it needs is a clear answer to its doubt and a powerful remedy for its sadness. Answer and remedy are found in the person and power of Jesus Christ. His life is a fact which cannot be explained without God. His character is a standing proof of the reality of the spiritual world. A universe of matter and force could never have produced such a person. His teaching is a direct witness to things which are unseen and eternal. Those who will receive it shall find his words a fountain of living waters springing up within them unto everlasting life." The closing paragraph of Dr. Van Dyke's answer to his critics will arouse expectant interest in all who read it: "I know very well that this book is incomplete. It touches only one aspect of the greatest of all subjects. It needs a sequel to make it harmonize more fully with the truth as it is in Jesus, and to bring it into touch with another side of the needs of humanity. Very soon I hope to be permitted to follow this volume on *The Gospel for an Age of Doubt* with another on *The Gospel for a World of Sin*."

*Quiet Talks with Earnest People.* By CHARLES EDWARD JEFFERSON. Small 12mo, pp. 180. New York: Thomas Y. Crowell & Co. Price, cloth, \$1.

The author is the new pastor of the Broadway Tabernacle in New York city, long known as Dr. William M. Taylor's Church. The volume is "affectionately dedicated to the laymen of Christendom by a minister

who esteems and reveres them." Twenty-five frank, friendly, confidential talks with laymen about ministers and ministerial life and work, in a style which is a model of simplicity, clearness, and directness, make this a book of practical value, well worthy to be read by every layman in Christendom. It might pay both ministry and laity to divide between them the expense of putting a copy of it in every Protestant pew as well as on every minister's desk. A better understanding of mutual rights and duties would result. The topics are these: "The Unknown Man;" "The Maligned Man;" "The Misunderstood Man;" "The Importance of Knowing Him;" "The Sermon;" "What is the Matter?" "Who is to Blame?" "Why Time is Needed;" "Vacation, and Why;" "Objections to Vacations;" "Money;" "Ministerial Liberty;" "Liberty Defined;" "Sympathy;" "Cooperation;" "Considerateness;" "Thoughtlessness;" "Ways of Killing a Sermon;" "Inspiring the Minister;" "Appreciating the Minister;" "Criticising the Minister;" "Securing a Minister;" "Dismissing a Minister;" "The Minister's Wife;" "The Mission of Laymen." To quote at length would be interesting and profitable, but space permits only a few brief bits. "There are more brave men in the pulpits of Christendom than in any army which ever followed a general to the mouths of the guns." "The best people in the world, so the author thinks, are laymen. The tallest and sweetest saints whom it has been his privilege to know have been not in the pulpit, but in the pew. There is probably no subject on which a true minister of Christ so loves to dwell in his thought as the sacrifices which laymen are making continually to advance God's kingdom." "A clergyman, unless providentially hindered, ought to accept the leadership of the largest church which he is capable of serving. Every man ought to enter the largest door which Providence opens in his face." The radical defect in much of the preaching of our time is its "lack of spiritual passion. The tone of authority is faint. Too much of the preaching is like that of the scribes. Clergymen are numerous, but prophets few. . . . Only a prophet can achieve genuine success in these hurried and fascinating days. . . . Woe to the preacher who in these days shirks the wrestlings and agonies of the prophet." R. H. Hutton went to hear one of the afternoon sermons of the chaplain of Lincoln's Inn, Frederick D. Maurice. He "heard and saw and felt that day things which lived in his memory through life. He heard a prophet. Maurice spoke for God. The intense and thrilling tones, the pathetic emphasis, the passionate trust, the burning exultation, the atmosphere of reverence and devotion, awed and subdued the worshipers. The church became indeed a holy place. The words of the service seemed put into the preacher's mouth, 'while he, with his whole soul bent on their wonderful drift, uttered them as an awestruck but thankful envoy tells the tale of danger and deliverance.'" It is known to our denomination that the Congregationalist author of this book is a Methodist product, a graduate of Ohio Wesleyan University.

*The Life and Letters of Paul the Apostle.* By LYMAN ABBOTT. 12mo, pp. 332. New York and Boston : Houghton, Mifflin & Co. Price, cloth, \$1.50.

The author says that Conybeare and Howson's *Life and Epistles of St. Paul* remains, in spite of much subsequent development of biblical criticism, the best account of the times and circumstances of the apostle; he also acknowledges obligation to Dr. George Matheson's *Spiritual Development of St. Paul* and A. Sabatier's *The Apostle Paul*. With the views of Dr. Abbott at various points most of our readers doubtless disagree, but a mind fit for the ministry is capable of reading with discrimination and independence, finding some profit and stimulus even from opinions which must be rejected after being weighed. Perhaps a fair idea of the general drift of the book may be obtained from a passage near its close, which says that "the history of actual organic Christianity through the ages is the history of the intermingling of these three conceptions: the pagan conception of God as one whose wrath must be satisfied by a sacrifice; the Jewish conception of God as a lawgiver who can be approached only by obedience to his laws; and the Christian conception of God as a Father who gives life freely to all who will accept the gift. These three ideas are still strangely intermingled in our conglomerate theology. The gospel of God's infinite and unpurchasable love finds its way slowly, though surely, to the hearts of the children of men. Wherever we find in modern theology the doctrine that man can be saved only by a sacrifice offered to placate the wrath of an angry God, we find the relic of paganism. Wherever we find the doctrine taught that man can trust the love of God only as he has first proved himself a righteous man by obeying the law of God, we find a relic of Judaism. Wherever we find men putting up an altar, and a sacrifice, and a priest, and insisting on it that only through the altar, the sacrifice, and the priest can one come to God, we find a relic of paganism. Wherever we find men putting up a law, whether ceremonial or ethical, and teaching that there is no way to acceptance with God except through water baptism—sprinkling or immersion—or that there is no acceptance with God except by compliance with some ritual or ceremony, or insisting that the essence of the Gospel is the Ten Commandments, or the epitome of the Ten Commandments—Thou shalt love the Lord thy God with all thy heart and soul, and thy neighbor as thyself—insisting, in other words, that the essence of the Gospel message is not what God does for man, but what man should do for God, we find essential Judaism. And wherever we find the message that God is infinite and eternal love, that the way to his heart is always open, that he gives life without price, whether we find it in the free Gospel of the Methodist, or in the large and spiritual teaching of such ministers as Brooks and Beecher and Maurice and Robertson, or in such movements as the Keswick movement, so called, or such ministries as the ministry of the so called Higher Life, or such theologies as the misnamed New Theology, there we find a revival of Paul's teaching."

*Christianity and the Progress of Man.* A Study of Contemporary Evolution in Connection with the Work of Modern Missions. By Professor W. DOUGLAS MACKENZIE. 12mo, pp. 250. New York and Chicago: Fleming H. Revell Company. Price, cloth, \$1.25.

Professor Mackenzie dedicates his book to his father and mother, who have labored together as missionaries of Jesus Christ in South Africa for the past forty years. The conviction underlying the book is that the two greatest facts of the nineteenth century are the unification of the race and the establishment of the Christian religion as a working force among nearly all nations. Throughout this volume two matters are kept constantly in view: first, that practically the whole race is now within the reach of the Christian Church; and, secondly, that wherever the Church, through its missionaries, touches heathendom, progress at once begins in all directions. In the concluding chapter the difficult problem of what is meant by the "progress of man" is discussed and the relation of Christianity to the various elements of progress is described. The means which the missionaries employ for reaching the heathen and the effects produced are studied one by one. The effects of the Bible in its innumerable translations; the effect and the dependence of popular education upon the Christian faith; the moral changes wrought in the individual and community by faith in Christ, and the effect of this upon social conduct and ideals; the influence exerted by the self-sacrifice alike of the missionaries and converts and the real value of martyrdom; the relation of Christianity to other religions; the supreme motive for the missionary life and labor, which is the desire to see individuals brought to salvation through faith in Jesus Christ—these and other important matters under these various heads supply the material and evidence for the conviction held by the author that religion has been at the root of all progress and that the Christian religion is the only one fitted to secure the progress of man in the future.

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#### PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

*Guesses at the Riddle of Existence.* By GOLDWIN SMITH. New Edition with Additions. 12mo, pp. 295. New York: The Macmillan Company. Price, cloth, \$1.25.

We notice this new edition only because of the author's "One Word More" contained in the last forty-eight pages. He thinks nothing has been said in answer to these essays which seriously calls for a reply, but he adds a chapter filled mostly with reiterations of the views expressed in the essays. His concessions, though few, are more interesting than his denials. He recognizes the unspeakable importance of religion to each of us spiritually, and that its necessity to society, to the commonwealth, to the home, and even to the æsthetic part of our nature, to poetry, and art, is such that nobody can think of dealing with it lightly or consider without dread the possibility of its departure. He affirms



that the "churches are still full, perhaps fuller than ever," and that "ministration is more active than ever." He says that the speculations of the critics as to the dates of Old Testament books and their specific sources have not yet advanced beyond hypothesis; that the people only care to be assured that these books are the inspired word of God, the genuine manifestation of his will, and the true record of his dealings with mankind; and that the religion of the many cannot be founded on a literary criticism or philosophical manipulation of the Bible, any more than it can be founded on metaphysics—it must be founded on plain fact. He notes that Dr. H. P. Liddon, full of all theological learning, maintained the literal interpretation of the Book of Jonah, and that Dr. A. P. Stanley, a leading liberal, in his *Sinai and Palestine* treated the Exodus as certainly historical. As to the blending of divine and human elements in the Bible, he writes: "How are we to distinguish the divine from the human? No test is suggested to us except the test of reason and conscience. Dean Farrar tells us, as Bishop Butler had told us, that reason and conscience must be supreme." It is pointed out that "the moral strength of the Old Testament is its preaching of righteousness, which has furnished powerful weapons to those who were protesting against injustice." In the old days of slavery John Brown used to read at his family altar on thanksgiving and fast days the fifty-eighth chapter of Isaiah, where God demands, "Is not this the fast that I have chosen? to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" The Bible is the arsenal where Liberty and Justice get their weapons. The author says that no expedient could be more desperate than that of identifying revelation with evolution. "If revelation is in a constant state of evolution, where is the process to end? What stage in it is denoted by the coming and the teaching of Christ? What did Paul mean when he anathematized all who should preach any other gospel?" On the warrant of alleged new revelations we have seen, not in the twilight of the first or second century, but in the meridian light of the nineteenth, the Virgin Mary declared immaculate in her conception, and infallibility, a long step toward divinity, conferred upon the pope. The Mormons also claim to be favored with various authoritative new revelations. Dean Farrar's words in his book, *The Bible; Its Meaning and Supremacy*, are quoted: "About the miracles performed by our Lord and Saviour Jesus Christ—about the Incarnation, the Resurrection, and the Ascension, which are the most stupendous of them all—I can still say, with all my heart, '*Manet immota fides*.'" In his "One Word More," Professor Smith still adheres to his ridiculous notion that the Gospel history has for its necessary postulate the Ptolemaic idea that the earth is the center of the universe; a notion which an undergraduate in theology could easily explode. A curious statement, indeed, is this, "What we cannot possibly understand we cannot possibly believe." How many things are there, we wonder, in this unfathomable universe which this professor really and fully understands?



Very few, we judge; and we are confident that he believes, and daily orders his life by, a great many things which he cannot understand. He thinks that the really operative influences of Christianity have been those of the Character and the Words of Christ; that the first disciples were drawn to Jesus by his character and words, and that we and all men to whose convictions and hearts the Character and the Words come home should follow him all our days as did Peter and Andrew, James and John, by the Galilean sea. Not a few queer statements, hardly indicative of intellectual vigor, are in this book; for example, that a practical system of morality is possible in which the ethical teachings of Jesus, as ratified by experience, both personal experience and that of Christendom at large, would be preserved, though without the theistic basis of those teachings. Now surely a Christianity excluding theism is an amazingly grotesque impossibility. These economical thinkers who push the Law of Parsimony to suicidal extremes in their passion for trying how much which mankind counts essential they can possibly do without, provoke us to remark that we think we could possibly do without *them*—the economical thinkers themselves—thus going farther than they do in one point at least. On page 286 this professor says, "The universe is inconceivable and unimaginable;" from which we infer that the universe is a thing which he does not understand. And yet, though he tells us he cannot believe what he cannot understand, we presume he feels compelled to believe, though with an advanced skeptic's painful reluctance to believe anything, that the universe is a tolerably obvious and even to some minds a somewhat demonstrable reality.

*The Making of Religion.* By ANDREW LANG, M.A., LL.D. 8vo, pp. 380. New York: Longmans, Green & Co. Price, cloth, \$2.50.

These chapters on the early history of religion represent, without reproducing in form, the Gifford lectures delivered by the author at St. Andrew's. In our judgment the book is of unequal dignity and value in its different parts; the chapters on "Opening the Gates of Distance," "Crystal Visions, Savage and Civilized," "Hallucinations," and "Demoniacal Possessions," being less scientific and solid than the others. The book sets strongly against the theory of the origin of religion favored by Herbert Spencer and Professor Tylor. Mr. Lang gives proof that belief in a Supreme Being was found among primitive savages previous to all traces of Animism. The rudimentary elements of religion exist in savage tribes; and there is no tribe anywhere wholly destitute of religious belief. Competent scientists report to-day that the weight of evidence proves that man, as man, is "incurably religious." In this Mr. Lang stands with Daniel G. Brinton's *Religions of Primitive Peoples*. The conclusions of this particular anthropologist tend to make an end of the purely anthropological view of the origin of religion, and "throw us back on the old theory that the Supreme God did not leave himself without a witness in the human mind, and that it was only by a process of degeneration and obscuration that this divine witness was lost. For the

rest Mr. Lang by no means shuts evolution out of the history. He starts from a divine germ, and not from a purely humanistic origin. He provides for a divine direction of the evolution, and brings it at last to a predetermined divine end in the Christian religion." According to him "there are two chief sources of religion: (1) The belief, how attained we know not, in a powerful, moral, eternal, omniscient Father and Judge of men; (2) The belief (probably developed out of experiences normal and supernormal) in somewhat of man which may survive the grave." "This second belief," says Mr. Lang, "is not, logically, needed as given material for the first, in its apparently earliest form. It may, for all we know, be the later of the two beliefs, chronologically. But this belief, too, was necessary to religion; first, as finally supplying a formula by which advancing intellects could conceive of the mighty Being involved in the former creed; and next as elevating man's conception of his own nature. By the second belief he becomes the child of the God in whom, perhaps, he already trusted, and in whom he has his being, a being not destined to perish with the death of the body. Man is thus not only the child, but the heir of God, a 'nurseling of immortality,' capable of entering into eternal life. On the moral influence of this belief it is superfluous to dwell." Thus concludes a scientist, an anthropologist, in a scientific study; no preacher, no retained advocate of Christianity or of religion. His argument "exhibits religion as probably beginning in a kind of Theism, which was then superseded, in some degree, or even corrupted, by Animism in all its varieties. Finally the exclusive Theism of Israel receives its complement . . . and emerges as Christianity." Among significant sayings he quotes Herbert Spencer's concession of "the truth that the power which manifests itself in consciousness is but a differently conditioned form of the power which manifests itself beyond consciousness." (The words are Mr. Spencer's.) The fact is also noted that "Professor Tylor dismisses the idea that any known race of men is devoid of religious conceptions. He disproves, out of their own mouths, the allegations of several writers who have made this exploded assertion about 'godless tribes.' He says, 'The thought and principles of modern Christianity are attached to intellectual clews which run back through far pre-Christian ages to the very origin of human civilization, perhaps even of human existence.'" "We find no race whose mind, as to faith, is a *tabula rasa*." Such is the latest report of reputable ethnology and anthropology. It looks in the same direction as Paul's teachings.

*By the Aurelian Wall.* By BLISS CARMAN. 16mo, pp. 132. New York and Boston: Lamson, Wolfe & Co. Price, cloth, \$1.

The author of *Low Tide on Grand Pré, Behind the Arras, Ballads of Lost Haven*, etc., brings us a new budget of eighteen poems, mostly elegies. We confess to a liking for Bliss Carman's work. The poet's spirit is in him, the sensitive, impressible, responsive soul, the wonder and the awe, the deep ecstasy, the solemn joy, the winged imagination, the

felicitous expression of genuine feeling, the fine shaping of crystalline phrases, and over all and under all a sense of the Greatness which lies around our incompleteness. The first poem, giving title to the volume, is a memorial to Keats, whose much-visited grave is "where the long shadows of the centuries fall from Caius Cestius's tomb," by the Aurelian Wall. Of Keats this poet says that his splendid name "Spreads through the world like autumn—who knows when?—till all the hillsides flame." "The White Gull" was written for the centenary of Shelley's birth. High above the idling reef-set bell buoy, rocked by mighty tides, the poet sees a sea gull "searching the blue dome with keening cry," and in its wild free flight finds an emblem of the venturesome poetic flight of Shelley, to whom he writes:

Surely thou wert a lonely one,  
Gentle and wild;  
And the round sun delayed for thee  
In the red moorlands by the sea,  
When Tyrian Autumn lured thee on,  
A wistful child,  
To rove the tranquil, vacant year,  
From dale to dale;  
And the great Mother took thy face  
Between her hands for one long gaze,  
And bade thee follow without fear  
The endless trail.  
And thy clear spirit, half forlorn,  
Seeking its own,  
Dwelt with the nomad tents of rain,  
Marched with the gold-red ranks of grain,  
Or ranged the frontiers of the morn,  
And was alone.

The thirteen stanzas on Phillips Brooks were written on the white winter day of his burial, when the town's traffic paused at high noon as his body was borne out from the portal of the temple he builded into the broad open square where the grieving crowd waited, and the wealth-mongering city showed that it

Sets higher than gold  
Just the straight manhood, clean, gentle, and fearless,  
Made in God's likeness once more as of old.

In greatness of manhood he was file-leader and head of the column; he was the white captain who wore his life without stain, who was never dismayed by darkness or distance, never swerved right or left from duty's high pathway; who stayed up the courage of men with his voice, "Stand fast, hold fast, push on, for the night wears to morning, and our God of promise is the God who performs." In him Boston honored its utmost in man. He showed the possibilities of manhood when it is strong in the Lord and in the power of his might. Faith made him; let infidelity match him if it can, and, failing that, let it reverently uncover in presence of the simple majesty of human nature molded and modeled after Christ. As Bliss Carman says, the doubting world, not overspiritual, not oversure of unseen realities, when asked, "Have you seen the

Lord, and do you know the Saviour?" may answer, "Phillips Brooks was his brother, and we have known Brooks." The poem entitled "The Country of Har" was written for the centenary of William Blake's "Songs of Innocence." "A Seamark" is a threnody for Robert Louis Stevenson, whose grave looks off over the sea from the mountain island of Samoa, where that "master of the roving kind," in whom the truant gypsy blood stirs and whom the wander-spirit leads beyond many horizons, was last heard from by the world. Of him, at tidings of his death, Bliss Carman wrote:

Our restless loved adventurer,  
On secret orders come to him,  
Has slipped his cable, cleared the reef,  
And melted on the white sea rim.

A fond brotherliness beats in Carman's words in his tributes to Stevenson, "the loveliest child of earth," who passed from land to land, "the fleeting migrant of a day, heart-high, outbound for elsewhere;" whose lone grave is a seamark set for evermore, high on a peak wheeled round by tropic birds, and at whose wave-washed rocky base the green sea breaks its dragon teeth; and for whose soul our poet prays "that by whatever trail he fare, he be refreshed in God's great care." One of the tributes here is to Henry George, a man of the common people, "who worked for his daily bread and loved his fellows before himself," believing that "love is the only creed and honor the only law." Fifteen verses are to Raphael, "Master of adored Madonnas." Twelve are to Paul Verlaine. Most lavish in length and tenderness is the poem to Carman's friend, Andrew Straton, a tribute of friendship which minds us somewhat of Tennyson's "In Memoriam" to Arthur Henry Hallam. Straton was a "son of consolation; peace and cheer were in his hands, and their secret in his will." He was steadfast as the sun, and could keep silence like the stars. "Fearless man and faultless comrade, a great heart whose beat was love." Bliss Carman, we say again, has the true poetic spirit. This new volume makes us call him once more the poet of the wind and of the rain. The one blows the other through his pages. Here are twenty-seven verses of "Wind Songs," which also are sung for Andrew Straton's death. In pauses of wind and rain is the whip-poor-will's cry by night and the thrushes' fluting by day. To the poet, life and the world are great and wonderful and beautiful.

*Poems Now First Collected.* By EDMUND CLARENCE STEDMAN. 12mo, pp. 210. Boston and New York: Houghton, Mifflin & Co. Price, cloth, gilt top, \$1.50.

These are Mr. Stedman's fugitive poems of the past twenty years, left scattered while he has been busy with volumes of literary criticism and poetical history. Here is his entreaty to the Muse whom for long periods he has perforce neglected:

Return and be thou kind, bright Spirit of song,  
Thou whom I yet loved most, loved most of all  
Even when I left thee—I, now so long strayed  
From thy beholding! And renew, renew  
Thy gift to me fain clinging to thy robe!

A fit theme for a poem is "The Hand of Lincoln," the hand of labor and of liberty, the hand that drove the team, and held the plow, and poled the raft, and swung the ax, and wrote Emancipation for the slave. More alike in nature and in nurture than is usually noted were our two greatest Americans. Washington's mother was unlettered; Lincoln's father was unable to read or write. Washington had not schooling enough to teach him spelling and grammar; Lincoln was not over a year in school. Both were self-made men. Washington was six feet two; Lincoln six feet three and a half. Both were powerful, athletic men, champions at running, jumping, and wrestling; men of great endurance and patience. And both had huge hands. Lafayette said Washington's hands were the largest he had ever seen on any human being; and the bronze cast of Lincoln's hand, which inspired Stedman's poem, shows its large mold, big boned, knotted with cords and veins. Two sons of Anak held the helm of this nation with giant hands in the two greatest crises of its history. A tribute to Grant is in the poem "On the Death of an Invincible Soldier." Sweet and tender are the verses to Helen Keller, the wonderful girl whom deafness, dumbness, and blindness all together are not able to imprison or disable from knowledge, intelligence, delight, and the fellowships and accomplishments of life. In "Mors Benefica" our poet seems to say that he would choose to die without a day of sickness, unwitting of the hour, in life's brave heat, with senses clear, stricken at his work and on his feet, or else go down at sea:

With no cry in vain,  
No ministrant beside to ward and weep,  
Hand upon helm, I would my quittance gain  
In some wild turmoil of the waters deep,  
And sink content into a dreamless sleep  
(Spared grave and shroud) below the ancient main.

In his "Proem to a Victorian Anthology" Stedman tells England, on the death of Browning and Tennyson, that since Shakespeare died she has seen no loftier day than the finish of such lives, "nor statelier exit of heroic soul conjoined with soul heroic," nor a lay excelling theirs, the two great singers "whose chanting large and sweet shall last until our tongue's far doom." The fourth division of the volume contains fifteen poems of the Caribbean Sea, a region not much sung by poets hitherto; and the poems take us over the map which last summer's Spanish-American war made familiar to us and to the keels of our warships. The poems go singing in many keys to the Bahamas, bleak San Salvador, the Windward Passage, the Pelican Shoal, Cape Haytien, Port-au-Prince, the green and watered and bloomy island of Jamaica, and Porto Rique, and Martinique. The cracked bells of Panama clanging in the two old cathedral towers seem to the poet to be still saying as of yore, "Come out! Come out! There's a heretic to singe to-day!" In the Caribbean Sea, "afloat on tropic wave," Stedman sings in 1892 the last poem of this volume, "Ariel," which is a tribute to the poet Shelley a

century from his birth. Shelley is "Nature's prodigal," the "boy divine"—

The incarnate child of song,  
Who gazed, as if astray  
From some uncharted stellar way,  
With eyes of wonder at our world of grief and wrong.

We are astray in our opinion if Edmund Clarence Stedman is not dear to many who love what is best in American literature, and who deplore the rude years which have grudged his noble voice the notes it fain would have sung if burdens had been lighter and battles fewer. What he has written is marked by beauty, grace, and finish, by pure diction and well-nigh perfect measure, by a happy spirit, feeling felicitously expressed, and smooth musical utterance. The perfect taste which makes him one of the first of literary critics marks his own poetry and protects it from criticism.

#### HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

*Old Virginia and Her Neighbors.* By JOHN FISKE. 2 vols., crown 8vo., pp. 318, 421. Boston and New York: Houghton, Mifflin & Co. Price, cloth, per set, \$4.

No more delightful and illuminating histories are being written in these years than those which come from the diligent and fertile pen of John Fiske, the aggregate value of whose contributions to literature is already so great as to be difficult of measurement. The settlement and growth of Virginia, Maryland, the Carolinas, and Georgia, are here narrated, nearly up to the outbreak of the Revolution, with a critical insight, philosophical grasp, and literary charm never equaled by any historian of the same period. In the series which the author is writing the present book finds its place between the *Discovery of America* and *The Beginnings of New England*. Its aim is to follow the main stream of causation from the time of Walter Raleigh to the time of Dinwiddie. Raleigh's Virginia extended from Florida to Canada. With the charter of 1609 Virginia was practically severed from North Virginia, which presently took on the names of New England and New Netherlands. From the territory of Virginia, thus cut down, further slices were carved: first Maryland in 1632, then Carolina in 1663, then Georgia in 1732. The social and other features in which North Carolina, South Carolina, and Maryland differed from each other and from Virginia are described. Attention is called to the fact that the Cavalier society was reproduced nowhere save on Chesapeake Bay; that three fourths of the people of Maryland were Puritans, and that English Puritanism with the closely kindred French Calvinism swayed South Carolina. It is the author's opinion that there is much more Puritanism surviving in the South to-day than in New England. The Cavaliers made the greatness of Virginia; and the chief element of the immigration thither after the death of Charles I consisted of picked men and women. The book begins with a chapter on the sea kings of the "spacious times of

great Elizabeth," in which the names of Drake and Hawkins are vindicated from the charge of being no better than buccaneers. That in old times, as now, there were lugubrious lamenters over the inevitable progress of events, is shown by the elaborate essay which the Abbé Genty published at Orleans in 1787, on *The Influence of the Discovery of America on the Happiness of the Human Race*, in which Genty shows that Columbus only opened a new chapter in the long Iliad of human woe, the only unqualified benefit from that discovery being the introduction of quinine into Europe as a preventive of fevers. Charles Francis Adams has recently asked whether the discovery of America was not, for at least a century, fraught with more evil than benefit to mankind. When Columbus sailed westward from the Canaries his aim was not to discover a new world, but to find the coast of Asia and acquire wealth for the purpose of driving the Turk from Europe and setting free the Holy Sepulcher at Jerusalem. The first American legislature was the House of Burgesses of Old Virginia, a judicial as well as legislative body. Its enactments dealt with many matters, small and great. The authority and dignity of the ministry were cherished. Any person found drunk was, for the first offense, to be privately reproved by the minister; the second offense received public reproof; the third time the offender must be put in irons for twelve hours and pay a fine; for any subsequent offenses the punishment should be severely increased at the discretion of the governor and council. For public contributions every married man was assessed in church "according to his own apparel," and every married man "according to his own and his wife's apparel;" a law calculated to promote plainness of dress. Speaking against the governor or any member of the council was liable to be punished by the pillory. The minister's salary was made as sure as possible even in the worst times by a law that no planter could dispose of so much as a pound of tobacco until he had laid aside a certain specified quantity toward that salary. It was not prudent to speak too freely of ministers. One enactment read, "Noe man shall disparage a mynister whereby the myndes of his parishioners may be alienated from him and his mynistrise prove less effectuell, upon payne of severe censure of the governor and counsell." An item in the history of names tells how one of the finest of American cities preserves on the banks of the Patapsco River an old Irish name. "On the southwestern coast of Ireland, not far from Cape Clear, the steamship on its way from New York to Liverpool passes within sight of a small promontory crowned by an ancient village bearing the Gaelic name of Baltimore, which signifies 'large townlands.'" In Maryland, under Lord Baltimore, there were statutes threatening Unitarians with death and fining a man ten shillings for calling his neighbor a "Calvenist" or a "Prespiterian." The early rise of an abolitionist party in Virginia is referred to as follows: "In 1784 Thomas Jefferson announced the principle upon which Abraham Lincoln was elected to the Presidency in 1860, the prohibition of slavery in the



national domain; Jefferson attempted to embody this principle in an ordinance for establishing territorial government west of the Alleghanies. In 1787 George Mason denounced the 'infernal traffic' in flesh and blood with phrases quite like those which his grandchildren were to resent when they fell from the lips of Wendell Phillips." The book closes by telling how, in 1745, the sixth Lord Fairfax came to spend the rest of his days in Virginia; how, there being much surveying to be done, the lord of Greenway Court gave this work to a young man for whom he had conceived a strong affection, the name of Fairfax's young friend being George Washington; how, when Governor Dinwiddie, at a perilous crisis, had need of the ablest man Virginia could afford, to undertake a journey of unwonted difficulty through the wilderness, to negotiate with Indian tribes, and to warn the advancing Frenchmen to trespass no further upon English territory, the shrewd old Scotchman selected, as the best person to intrust with this arduous enterprise, a lad of one-and-twenty, Lord Fairfax's surveyor, George Washington, a most extraordinary choice, but one completely justified by subsequent events, many and great, and reaching on to the time when that young land surveyor became President of the United States.

*Memories of Hawthorne.* By ROSE HAWTHORNE LATHROP. CROWN 8vo, pp. 482. Boston and New York: Houghton, Mifflin & Co. Price, cloth, gilt top, \$2.

Hawthorne's daughter, the author of this delightful book, disavows its authorship in her Preface, which says: "It will be seen that this volume is really written by Sophia Hawthorne, whose letters from earliest girlhood are so expressed, and so profound in thought and loveliness, that some will of sterner quality than a daughter's must cast them aside." As this intimates, the story of Hawthorne's life is here given us mostly through the letters of his wife, a medium or mirror in which his life and character appear with a peculiar and tender charm. The first chapter deals largely in family ancestries; the second, tells of the courtship and engagement of Nathaniel Hawthorne and Sophia Peabody; the third, of their early married years; the fourth, of their life in Salem; the fifth, of the change from Salem to Berkshire; the sixth, of Lenox; the seventh, of the removal to Concord; the eighth, of his Liverpool consulate; then three chapters of "English Days," and two of "Italian Days;" then the life at "The Wayside," "The Artist at Work," and "The Leave-Taking." Rockwood Hoar is quoted as saying that England is "the only place fit to live in out of America." Wordsworth's wise saying is on an early page: "He that feels contempt for any living thing hath faculties which he has never used." Mr. Hosmer glorifies John Adams, and says that "at eighty-three (when he sat near him every Sunday at church) he was a 'perfect beauty;' that his cheeks were as unwrinkled as a girl's, and as fair and white, and his head was a noble crown; and that any woman would fall in love with him." Mrs. Hawthorne writes of her husband, "I do not believe there is another spirit so little disturbed by its body as his." Here is Mrs. Hawthorne's

comparison of historians: "Froude's style is wholly unlike that of the stately but rather tiresome, unchangeable *canter* of Macaulay's. Macaulay takes care of his style, but Froude is only interested in his theme. I do not suppose any one historian has yet climbed up to the pinnacle of perfect impartiality, unless my darling Herodotus, who has the simplicity of a child, and no theories at all. But Macaulay's style tires me. He is so *ferociously* lucid that he confuses me as with too much light. The regular refrain of his brilliant sentences finally has the effect of a grand jangle of musical instruments." When Hawthorne had finished the manuscript of one of his books, his wife writes: "As usual, he thinks the book good for nothing and based upon a very foolish idea which nobody will like or accept. But I am used to such opinions, and understand why he feels oppressed with disgust of what has so long occupied him. He has regularly despised each one of his books immediately upon finishing it." Motley writes to Hawthorne: "Believe me, I don't say to you half what I say behind your back; I have said a dozen times that nobody can write English but you." Oliver Wendell Holmes talks of Hawthorne to his daughter thus: "I delighted in suggesting a train of thought to your father. Perhaps he would not answer for some time. Sometimes it was a long time before the answer came, like an echo; but it was sure to come. It was as if the high mountain range, you know!—*The house-wall there* would have rapped out a speedy babbling response at once; but *the mountain!*" In "Italian Days" we have glimpses of many people, including the Brownings. No richer or more radiant personality appears in the memory of the Hawthorne family than Robert Browning. Mrs. Hawthorne's Roman diaries have such memoranda as this: "I went with my husband to call at Miss Hosmer's studio. Mr. Browning darted upon us across the piazza, glowing with cordiality;" and on another day, "I met Mr. Browning, or rather he rushed at me from a distance, and seemed to come through a carriage in his way." The daughter, Mrs. Lathrop, who was then a little girl, remembers Browning as talking merrily, surpassing anybody she knew in sounding gayety of voice, and full of glorious cheer. Of the influence of Browning's strong and healthy presence on her father she writes: "I have wondered whether the Faun would have sprung with such untainted jollity into the sorrows of to-day if Mr. Browning had not leaped so blithely before my father's eyes." Hawthorne himself wrote: "Browning's nonsense is of a very genuine and excellent quality, the true babble and effervescence of a bright and powerful mind; and he lets it play among his friends with the faith and simplicity of a child." Hawthorne's last years were pinched by poverty and made weary by illness. But this book ends with this sweet declaration by Mrs. Hawthorne, written in her lonely widowhood and near the end of her own life: "I have 'enjoyed life,' and its 'hard pinches' have not too deeply bitten into my heart. This is because my hopeful temperament, together with the silent ministry of pain, has helped me to a perfect belief in

the instant providence of God, in his eternal love, patience, sweetness. To stand and wait after doing all that is legitimate is my instinct, my best wisdom; and I always hear the still small voice at last. If man would not babble so much we could much oftener hear God. The lesson of my life has been patience. It has only made me feel the more humble that God has been so beyond count benignant to me. . . . With 'lowering clouds' I have never been long darkened, because the sun above has been so penetrating that their tissue has directly become silvered and goldened. Our own closed eyelids are too often the only clouds between us and the ever-shining sun. I hold all as if it were not mine, but God's, and ready to resign it."

*Bismarck, the Man and the Statesman.* 2 vols., 8vo, pp. 414, 362. New York: Harper & Brothers. Price, cloth, gilt top, \$7.50.

These are the "Reflections and Reminiscences of Otto, Prince von Bismarck, written and dictated by himself after his retirement from office; translated from the German under the supervision of A. J. Butler, late Fellow of Trinity College, Cambridge." This edition, issued by the Harpers, is a revision, and a great improvement on the one published in England. It is no disparagement of Dr. Busch's valuable book to say that this has the advantage of being Bismarck's own story, told in his own way and in his own energetic and pithy words, the chapters of which were revised many times with great care by Bismarck himself. This ought to be a great book—it is. The most powerful personality on the continent of Europe in our time records here his political thoughts, his recollections of persons and events, his reflections upon the conduct of men and the course of affairs, and his explanation of his own attitude and action through the mighty changes in which the Man of Blood and Iron was a dominant participant. There was no exaggeration in the words which Lewis II, King of Bavaria, wrote in a letter to Bismarck in 1870: "Great, undying is that which you have done for the German nation, and, without flattery, I may say that you hold the most eminent place among the great men of our century." There is not space here for an adequate notice of so important and impressive a piece of reality as this book is. Its value will last as long as the gigantic figure of Bismarck is visible to the backward-looking student of European history when his eye scans the annals of the nineteenth century. This autobiography reminds us of General Grant's—not in its style, for the styles are as different as the men, but in being the revelation of a sturdy and sincere nature, the utterance of a man of action habituated to simplicity and directness of speech. Both books belong in the category of reality, and preserve for coming generations the quality as well as the opinions of two solidly genuine and supremely memorable men, whose immense personal force dinted deep decisions into the history of nations—men who made history before they wrote it. These are the stalwarts who can be seen afar across the wide landscape of human history, and their deliberate words are as well aimed and as weighty as blows.

## MISCELLANEOUS.

*Friendship.* By HUGH BLACK, M.A. 12mo, pp. 236. New York and Chicago: Fleming H. Revell Company. Price, decorated cloth, boxed, \$1.25.

Dr. W. Robertson Nicoll says that Hugh Black, associate pastor of Free St. George's Church, Edinburgh, is now "the most popular preacher in Scotland," and that this book is "full of good things winningly expressed; and though simply written is the result of real thought and experience," for young men especially "a golden possession." Printed in two colors, with marginal decorations on every page, it is an excellent gift book for any occasion. The chapters are entitled, "The Miracle of Friendship," "The Culture of Friendship," "The Fruits of Friendship," "The Choice of Friendship," "The Eclipse of Friendship," "The Wreck of Friendship," "The Renewing of Friendship," "The Limits of Friendship," "The Higher Friendship." The most beautiful lament of bereaved friendship is David's: "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." Friendship is inexplicable, a miracle; but it happens. "If a man should importune me to give a reason why I loved him I can only answer, because it was he, because it was I." The Book of Ecclesiasticus says: "If thou findest a good man, rise up early in the morning to go to him, and let thy feet wear the steps of his door." When Charles Kingsley was asked the secret of his strong, joyous life, he answered, "I had a friend." The Persian poet Hafiz wrote: "Thou learnest no secret till thou knowest friendship; since to the unloving no heavenly knowledge enters." The old Scandinavian *Edda* said: "Go often to the house of thy friend, for weeds soon choke up the unused path." Carlyle wrote in *Sartor Resartus*: "How were Friendship possible? In mutual devotedness to the Good and True. Otherwise impossible, except as Armed Neutrality or hollow Commercial League." The Book of Proverbs is a sort of manual on friendship. In Shakespeare we read:

Thy friends thou hast and their adoption tried,  
Grapple them to thy soul with hoops of steel.

Here is a well-known bit of Bacon's wisdom: "Whosoever hath his mind fraught with many thoughts, his wit and understanding do clarify and break up in the communicating and discoursing with another; he tosseth his thoughts more easily; he *marshalleth them more orderly*; he *seeth how they look when they are turned into words*; finally he waxeth wiser than himself; and that more by an hour's discourse than by a day's meditation." More than once an honored white-haired friend has repeated to us this verse:

He that hath a thousand friends  
Hath never one to spare;  
And he that hath an enemy  
Shall meet him everywhere.

At the opening of the last chapter of the best book we have seen on Friendship Hugh Black quotes Thomas à Kempis: "Love Him and keep Him for thy Friend who, when all go away, will not forsake thee, nor suffer thee to perish at the last."

*Through Asia.* By SVEN HEDIN. 2 volumes, 8vo, pp. 1,255. New York and London: Harper & Brothers. Price, cloth, ornamental, in a box, \$10.

The travels described in these two great copiously illustrated volumes place the author in the front rank of modern explorers. Desiring to visit some of the least known regions of Central Asia, Dr. Hedin enlisted the interest of King Oscar of Sweden and one or two private individuals, who consented to support his project of exploration. In October, 1893, he started on his far journeying and spent most of 1894 investigating among the Pamir Mountains, which the people of High Asia call with awe the Roof of the World. From this elevated region radiate stupendous mountain ranges, the Kwenlun eastward, the Himalayas southeastward, with the Kara-korums between them stretching into Thibet, the Tian-shan highlands branching northeast, and the Hindu-kush Mountains southwest. The loftiest peak of the Pamirs is Mus-tagh-ata, 25,000 feet in height. Dr. Hedin attempted to scale it, but was forced to turn back at a height of 20,000 feet. The winter of 1894-95 was spent at the ancient and remote city of Kashgar, studying its curious life. In 1896 he continued his explorations of regions little known, crossing the Takla-makan Desert, between the Yarkand and Khotan rivers, in April, and nearly dying of thirst before, after crawling over the sands for five hours, he heard a wild duck splash and came upon a pool of water. Later he made his way to Koko-nor, and through Alaskan and the Ordos country across the Hwang-ho River to Peking, and thence home by way of Siberia. Nearly three hundred sketches and photographs made by the author himself show us the regions traveled through, the people and their customs, and many incidents of his adventurous years.

*Dwellers in Gotham.* A Romance of New York. By ANNAN DALE. 12mo, pp. 392. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, ornamental, \$1.50.

The authorship of this book is known to but few. It goes out upon its merits with its message. It is better than Edgar Fawcett's, *A New York Family*, which some have highly praised. The reader of it is reminded of Vinet's definition of eloquence, because it does "make the primitive chords vibrate." It touches the strings of feeling continually and the fountains of tears now and then. It is incessantly interesting, a vivid and nervous reproduction in story of the vital elements which beat and burn through human experience; with noble lessons driven in on heart and conscience. The meaning swings ahead without a pause and carries the reader with it. The bits of meditation in interjected paragraphs do not interrupt the story, but illuminate the region through which it runs. There are no dull pages in the book, and many sparkle with bright surprises of thought and expression. New York's social,

commercial, and religious life is the sphere of the story, and the general plan of the book is to show that the three phases of the temptation of Christ—the appeal to hunger, to pride, and to ambition—are in the life of all men, some yielding to the temptation and some overcoming it. It will catch and hold a large variety of readers. It is good for young people and old folks. The publishers have issued it in beautiful form.

*Social Life in the British Army.* By "A BRITISH OFFICER." 12mo, pp. 95. New York and London: Harper & Brothers. Price, cloth, \$1.

Mostly about the relaxations and pleasures of officers and men in her majesty's service, but in a fuller way a picture of military life in the great Anglo-Saxon nation, with familiar details of sports, pastimes, and pursuits intended to foster a hardy manliness and efficiency in British soldiers. Also the fact appears that in exploration and adventure British officers have contributed to the advance of modern science and geography. The British army is peculiar in European countries in that it is the only large standing army maintained without compulsory service. This book is fully and effectively illustrated from life by R. Caton Woodville.

*Crooked Trails.* By FREDERIC REMINGTON. 8vo, pp. 151. New York and London: Harper & Brothers. Price, cloth, \$2.

One of the unique features of Mr. Remington's books is that he is artist as well as writer, and does his own illustrating. His pictures are lifelike and powerful, vigor and action quiver and rush in them all. And his letterpress description and narrative go with the picture, the two together making a living unity. This book, like *Pony Tracks*, deals with wild life on the plains and mountains, experiences among the cowboys, "greasers," and Indians; and also goes back to the life of the Texas Rangers in the days when they fought the Mexicans in front, with the Comanches behind and on both flanks.

*Dumb Foxglove, and Other Stories.* By ANNIE TRUMBULL SLOSSON. 12mo, pp. 218. New York: Harper & Brothers. Price, cloth, \$1.25.

The author of *Fishin' Jimmie* needs only her name to commend any new book she may write. Tales of Connecticut village life fill her latest offering. A certain sweet, pathetic vein runs through them, and none of them go entirely out of sight of religion. For a gift or for the home table they are wholesome and engaging.

*Old Chester Tales.* By MARGARET DELAND. 12mo, pp. 360. New York: Harper & Brothers. Price, cloth, \$1.50.

There is much artistic power and dramatic feeling in these eight stories. Most, if not all of them, have proved attractive to the readers of *Harper's Monthly Magazine*. "The Promises of Dorothea," "Good for the Soul," "Miss Maria," "The Child's Mother," "Justice and the Judge," "Where the Laborers are Few," "Sally," "The Unexpectedness of Mr. Horace Shields"—all have a quality which sets them above the ordinary collections of stories.

